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ANYASHRAY

Question :1

As a pushtimargi Vaishnav why can't we worship Shiv or take prasad of any other temple? I have firm faith in Shrinathji but cannot digest the fact that we cannot even bow to other gods especially Shivji who happens to be a param vaishnav. Kindly explain the query.

Answer :1

Thank you very much for asking question presenting widespread discontent.

We see two types of people around:

1. Bahu / Sarva deva upasak i.e. who worship more than one deity or all deities.
2. Eka deva upasak i.e. who worship only one God.

Corresponding to the above sentiments of devotee scripture has preached two types of devotions:

1. Bahudevopasanaa
2. Ekadevopasanaa

Worshiper of many deities believe that "Badha deva sarakha" i.e. all Devatas are equal. Such people could not see or even understand the difference between the Supreme Power Sri Krishna and His incarnations like Brahmaa, Vishnu, Shiva & other innumerable Devatas. They are short sighted. They look for the small gains. They achieve such gains from the deities they worship. They feel satisfied also. They are happy. As their devotion remains in crude form, they neither can worship any one deity wholeheartedly nor can they contemplate worship as the ultimate life mission.

On the other hand, one who practices Ekadevopasanaa recognizes his deity as the supreme power. The deity he worships is everything for him. His single-minded devotion does not allow him to deviate anywhere apart from his favorite deity. Being completely

satisfied with his favorite deity he does not feel any necessity to worship any other gods and goddesses. He cannot think about any other gods or goddesses.

Considering such temperament Bhagavan Sri Krishna Himself has appreciated such Bhaktas in Geeta.

pitaham-asya jagato mata-dhata-pitamahah,
vedyam pavitram-omkara rik-sama-yajur-eva cha
Know me to be the father and the mother, the ordainer and the grandsir of this entire universe. I am the sole purifier, the object of knowledge; the sacred syllable "Aum" as well as the Rig, Sam and Yajur Vedas.

Gatir bharta prabhuh sakshi nivasah sharanam suhrt,
prabhavah pralayah shtanam nidhanam bijam-avyaym.
I am the origin and the dissolution as well as the substratum for all things, the immutable seed and storehouse. I alone am the goal, the support, the Lord, the witness, the abode, the sole friend and refuge.

Ananyas chintayanto mam ye janah paryupasate,
tesham nityabhiyuktanam yoga-kshamam vahamyaham
However for those who think of me alone, making me the sole object of their worship, who are in constant communion with me, I myself will provide for their every need and safeguard their possessions.

Ye"pi anya devata-bhakta yajante shraddhayanvita,
te"pi mamaiva kaunteya yajantyavidhi-purvakam,
O Arjun! Even the devotees of other gods who worship them with faith, actually worship Me alone, though not with the right understanding.

Aham hi sarva-yajnanam bhokta cha prabhu reva cha
na tu mam abhi-janatnti tatvenatis-hchyavanti te
For verily I alone am the sole enjoyer and Lord of all worship, but since they fail to grasp my essential nature, they return to mortal existence.

The essence of all above quotations of Gita is that rather than watering every parts of the tree individually, learned man should water the water in the roots of the tree, by which all its parts get water automatically. Similarly, Gita says, from the viewpoint of commonsense, that it is more reasonable for the true seeker to devout himself in the worship of Sri Krishna, who is the root cause of everything rather than worshipping innumerable gods and goddesses.

Now, over to Anyashraya: Anyashraya is not considered sinful in all courses. For example, worshipping more than one deity is not sinful in Pancha-devopasana or Bahudevopasana prescribed in Agama-Tantra-Purana. It is considered so only in the path of Aikantik Bhakti, where any single deity is chosen as one's favorite god and his devotion is chosen as the sole course of the life by the disciple himself as a solemn vow.

As in Pushti-bhakti-marg, Sri Krishna is the sole deity and His service and remembrance is considered as the sole course of life of its follower.

In his treatise "Viveka-dhairya-ashraya" Vallabhacharya says that

Anyasya bhajanam tatra, svato gamanameva ca;
Prarthana-karyamatrepi, tatonyatra vivarjayet.

Meaning:

1. One should worship no other gods or goddesses but Shri Krishna
2. One should never go, on one's own accord, to other gods and goddesses with or without a purpose to have Darshana etc.
3. One should never pray to any other gods or goddesses to grant anything.

This instruction of Shri Vallabhacharya regarding the renouncement of resort in any other god should not be taken to express any disrespect to other gods/goddesses. It should be taken to mean strengthening resort in Shri Krishna. Shri Vallabhacharya clearly says that Shivaji, Durga, Ganapati and other gods/goddesses are devotees of Shri Krishna and they perform their respective duties under the lordship of Shri Krishna. Hence, all of them, being devotees of Shri Krishna, are respectable to us. But one and only one, who is worthy to worship, as far as the Pushti-sect is concerned, is Shri Krishna, the revered God of all gods.

Question :2

Is performing / participating Laxmi Pujan on Dhan Teras Anyashray?

Answer :2

Yes, definitely.

Question :3

What is the difference between "adhivasan" and "anaya-ashray"?

Answer :3

Adhivaasan:- There are various examples of Archana Bhakti such as offering 'Panchamrita-snaanam' on birth ceremony of Lord, 'Adhivasan', 'Sankalp', 'Dhoopdeep', 'Devothhapan', Aarti, Sankhodak etc. All these are performed as a part of a devotional worship and not independently. An Archana bhakti is one of nine rites of Krishna Worship. Adhivasan is the process in which we impose our sentiment of Krishna worship on the material things to be used as a part of Krishna worship like Hindola, Chariot, Dola etc. After 'Adhivasan', that material things should be treated as 'Krishna Swaroopaatmak' and not an ordinary thing till that particular ceremony is completed. Anyaasray: A devotee with a desire to serve Shree Krishna, should first take diksha called 'Nam Diksha' which is also known as dikasha of Shree Krishna refuge (Shranagati). By this diksha a devotee is taking a refuge with Shree Krishna only. Lord Krishna in Gita explains the same thing as follows; "Sarva dharman parityajya mamekam shranam vraj, aham twaam sarvpapebhyo mokshayishyami maa shuchah" and "Devi

esha gunamayee mama maayaam durtyayaa, maamev ye prapdyante maayaametaam taranti te” means For this wonderful illusion of Mine(Shree Krishna’s) consisting of the three Gunas (modes of nature) is extremely difficult to get overcome; those however who take refuge in Me alone (who take an absolute refuge in Shree Krishna alone) cross it”. And “Surrendering all duties to Me (Shree Krishna), seek refuge in Me (Shree Krishna) alone. I (Shree Krishna) shall absolve you of all sins, grieve not”. In other words the soul can attain liberation from this illusion, only by leaving the commitment (faith) in all means, and taking Shree Krishna’s refuge only. A true devotee of Shree Krishna should disassociate himself from other incarnations or means/acts. Shree Bhagawat also quotes “ Yathaa hi skandhshaakhaanaam tarormulaavasechanam evamaaraadhanam Vishnoho sarveshaamaatmanacha hi” means by watering roots, the branches & leaves also get nourishment, similarly by offering worship to Lord Vishnu, it is nothing but worshipping all souls including self. In Gita also Lord Krishna says ” Yepyanyadevta bhkta yajante sradhhyaanvita tepi maamev kontey yajanti avidhi purvakam” means even those devotees who endowed with faith, worship other Gods, they too worship me (Shree Krishna) alone, though not in accordance with rules (without proper knowledge). Thus Anyaashray means keeping faith and worshipping any other person/thing/God other than Lord Shree Krishna.

Question :4

In pushtimarg we are not supposed to have the prasad of any other deities.of which deities should we not have the prasad? can we have the prasad of different kind of forms of vishnu like balaji etc.?

Answer :4

Prasad can be had of Balaji, Vitthalanathaji, Badrinathaji, Shri Rangaji etc., which are self emerged (Svayambhu) Vishnu deities and Shri Vallabhacharya has enumerated in the second chapter of Tatvarthadipa-nibandha. Disciple of Pushti Sampradaya should not have Prasad of the deities other then these.

BHAGWAT

Question :1

Jai shree krishna The word PURENDER comes in indramanbhang kirtan, please tells us about it. In shrimad bhagvatji where we can locate.

Answer :1

Purander = Indra

Complete history of Indraman-bhang Lila is described in Bhagavat 10 Chapter 24 to 27.

Question :2

As a vaishnao can we arrange SRIMAD BHAGVAT SAPTAH & if yes who should be the vakta. Pls inform.

Answer :2

Sri Vallabhacharya has clearly said in his work:

Tatvarthadeep-nibandh

Pathaniyam prayatnena sarvahetu-vivarjitam

Vratyartham naiva yunjeeta praanair kanthagatairapi

Bhagavat should be studied effortfully. Moreover, one must not keep any kind of selfish motives or worldly & otherworldly desires in studying or listening Bhagavat. It is far better to die then to utilize Bhagavat for earning ones livelihood. Therefore on must never use Bhagavat for earning ones livelihood.

In the light of above ordainment of Sir Vallabhacharya, Sri Vallabhacharya is clearly suggesting Vaishnavas to adopt Bhagavat as a course of their life and not as a part time business. Therefore, there is no importance of SAPTAH PRAVACHAN of Bhagavat.

Moreover, in Jalabhed, Sri Vallabhacharya compares Vaktaas Bhaava who sings Kirtan and / or preaches Bhagavat in exchange of money with sewer water. It runs like this:

Jalarthameva gartas tu nichah ganopajivinah

Cesspools exist only to catch people's wastewater. And those who make their living by singing are just low.

From all these, it is clear that one cannot listen Bhagavat by giving money. Therefore, at all if one wants to listen or study Bhagavat he must first approach his Guru. Secondly, he may approach Bhaagavats scholar Vaishnav who does not accept money in exchange of Bhagavat.

Question :3

Recommend which bhagvat gita we should read? From which adhya a layman should start reading bhagvat gita? For my earlier question please recommend a bhagvat gita book of a gujrati author?

Answer :3

To understand the standpoint of Sri Vallabhacharya on Gita, you should study Gita with the help of commentaries done by the scholars of His sect. Fore example, you may study: Amrut-tarangini; Sanskrit comm. by Goswami Sri Purushottamacharana. 1. Published with Hindi translation by Trutiya Peetha, Kevada Bag, Madan Zanpaa, Vadodara. 2. Published only Sanskrit Comm. by Parimal Publications, Delhi. Balbodhini: Sanskrit Comm. by Goswami Sri Vallabhaji. Commentary in Gujarati by Sri Nanulal Gandhi. Recently published by some trust headed by Goswami Sri Kanaiyalalji, (Viramgam - Ahmedabad). Commentary in Gujarati by Sri Mulshankar Motiram Shastri (Presently out of print).

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DAILY ROUTINE

Question :1

Jai Shri Krishna When Girl can again go to Haveli for Darshan or can do seva after her periods? Can we go on fourth day to Haveli for darshan and can do seva on fifth day?

Answer :1

Can go to Gurudev on fourth day and can do seva on fifth day.

Question :2

WHY LADIES ARE NOT ALLOWED TO TOUCHED OR GO HAVELI IN PERIODS & DURING ANY ONES DEATH IN FAMILY WHAT IS REASONS THAT WE CANNOT GO TO HAVELI NOR DO POOJA

Answer :2

Stri-bhu-jala-drumaih-eno vishvarupa-vadhodbhavam,
Vibhaktam-anugrhnadbhir vratra-hatyam kva marjmyahm

In above 5th verse of the chapter 13 of 6th Skandha of Bhagavat we find description that Indra was guilty of Brahma-hatya because of the execution of Vrtrasur. Woman (Stri), Earth (Bhu), Water (Jala) and Tree (Drum) shared his guilt. Among these Indra's guilt was placed in the Raj (menstrual discharge) of woman. This is the reason why Hindu woman observe 3-day seclusion in her course.

Similarly, our scriptures believe, some kind of impurity we catch at the time of death and birth i.e. end or establishment of any close relation, in ones own or closer family.

Question: 3

I would like to know what daily prayers we have to say and when we have to say them and what scriptures we have to read. Because in college I have a roommate who is a Swaminarayn and she does Pooja every morning and she read their holy scripture the Vachnamrat and she has certain things in her pooja that she has to do. I was wondering if we have something like that.

Answer :3

If we begin the day with good deed, it will pass fairly well throughout. As soon as we get up in the morning, the very first thing that we should do is to behold the portrait of Sri Vallabhacharya and Sri Krishna and should tell ""Jay Sri Krishna to all Vaishnavas. After having bath the devotee should apply Tilaka and take Caranamrta i.e. the sacred water and clay. If the Mantra of initiation is not remembered it will lose its efficacy and will automatically become null and void. Hence, one should necessarily recite it. Sitting in a quiet and pure place by putting respectably a portrait of Sri Krishna in front side, concentrating the mind in Sri Krishna, the devotee should recite the Mantra. If the devotee is conversant with the works of Sri Vallabhacharya, he will never face any

difficulty in his course. Hence, everyday he should insistently read works like Shodasha-Grantha etc., and also necessarily read Bhagavat and the Gita as far as possible. A devotee can read them any time of the day after having bath but it will be better if he does it in the morning. Any sort of addiction is detrimental for ones personality. So, all kinds of addictions should be given up. In the spare time, doctrinal works of leading preceptors, the life and works of 84-252 devotees, Bhagavata-Purana and the literature pertaining to ones sect should be studied. It is very difficult to carry out Seva in boarding. So it is preferable to do Paath, Jap, and reading, Kirtan etc. In short, following could be the course of your Vaishnav life:

Morning:

* Mangalaacharanam

* Jap:

o of Ashtakshara & (if applicable) Brahmasambanda initiation Mantra

* Swarupadhyan & Stotra:

o of Shri Vallabhacharya like Sarvottama-stotra, Vallabhashtakam etc

o of Shri Vitthalanathaji like Namaratnakhyam etc

o of Shriyamunaji like Shri Yamunashtakam etc

o of Shri Krishna like Madhurashtakam, Shri Purushottama-nama-sahasram, Trividha-lila-namavali etc

* Patha:

o Doctrinal works of Sampradaya e.g. Shodasha-grantha, Tatvartha-dipa-nibandha, Sadhana-dipika etc

o Scriptures like Gita, Bhagavat-puran etc

o Works of other Acharya of Shuddhadvaita Pushti Bhakti Sampradaya.

Evening or Night:

Reading & Discussion:

* of the meaning of abovementioned works

* Vaarta literature e.g. 84 & 252 Vaarta, Gharu Vaarta, Nij Vaarta etc.

* Vachanaamrt literature

* Shikshapatra

Chanting & Singing:

* Kirtan

* Dhol-pad

* Dhun (Excluding initiation Mantra)

Shri Vallabhacharya has preached the course of Gunagan for such devotees who could not do service of Shri Krishna as per the principle of Sampradaya. You should practice whatever is applicable to you.

GRANTH BASED

Question :1

Very informative site. I would like to know the meaning of the Yamunastak?

Answer :1

Shri Yamunastakam

Introduction

In V.S. 1548 at the age of 13 years, Shri Mahaprabhuji arrived in mathura during his first global tour; he resided at Vishram Ghat on the bank of Yamuna river. At this time he form Shri Yamunastakam, which describes Shri Yamunaji's divine description in "Pruthvi Chhand".

In Yamunastakam's first eight shlokas, Shri Mahaprabhuji describes Shri Yamunaji's eight fold powers, its divine & wonderful icon and her divine qualities. Shri Yamunaji is the daughter of divine Sun. Her purpose for coming to earth from heaven through Kalind Mountain is to bless her devotees.

Her physical state as a river is also very attractive and charming. She is so kind that she even blesses evil people! Shri Yamunaji blesses her devotees with eight fold powers. Even if an evil person, drinks water from the river Yamuna to quench their thirst, She blesses that person. So, if we humbly pray to her with knowledge and understanding, we should not be surprised if she blessed us also. One of the examples from Shri Mahaprabhuji's 84 Vaishnavas, is of Kishoribai. Kishoribai was chanting only two lines from Yamunastakam with full faith. Shri Yamunaji blessed Kishoribai with all divine fruits.

Namami Yamuna Maham, Sakal Siddhi Hetum Muda,
Murari Padpankaj Sfuradamand, Renootkatam,
Tatastha Nav Kanana, Prakat Mod Pushpambunaa,
Suraa Sursu Poojitaha, Smara Pituh Shri yambibhrateem.

Shri Yamunaji is capable of giving all kind of achievements. This first shloka describes the physical state of the river. Its both banks are full of glittering sand, which is believed to be as soft as lotus feet of Shri Murari Prabhu (Shri Krshna.) Also, there are various kinds of gardens of the both banks of the river. The river water is full of scent due to flowers of the garden on her banks. Shri Yamunaji is also worshipped by two kinds of vraj devotees. I bow to Shri Yamunaji described above, full love and devotion. She is capable of giving fulfillment of all the desires of the devotee in enjoying God's love.

Kalind Girimastake, Pata Damand Poorojjwalaa,
Vilas Gamanollasat, Prakatgand Shailonnata,
Sagoshagantidantura, Samadhiroodh Dolottama,
Mukund Rati Vardhinee, Jayati Padma Bandhoho Suta.

In this shloka, Shri Mahaprabhuji describes that how Shri Yamunaji can bless her devotees to increase their love towards Shri Mukund Prabhu. Also, Shri Mahaprabhuji describes the physical existence of Yamunaji as river. It flows enthusiastically from the top of Kalind Mountain. The swirling waters appear to be as white as milk because of the force and flow of the river upstream. It seems like Shri Yamunaji is very eager to go in Vraj and meet Shri Krshna. It also gives impression as Shri Yamunaji is swinging in best kind of jhula. Victories to this most divine daughter of the Sun!!

Bhuvam Bhuvana Pawaneem, Adhigatamane Kashwanaihi,
Priyabhiriva Sevateam, Shuka Mayur Hansadibhihi,
Tarang Bhuj Kankana, Prakat muktikavaluka,
Nitambtat Sundareem, Namat Krushna Turya Priyam.

When Shri Yamunaji came to earth from the heavens, She blessed the whole globe by Her presence. All living beings, including birds such as parrots, peacocks and swans, serve Shri Yamunaji. Shri Mahaprabhuji visualize the glittering sand as her bangles of pearl and the waves upon the waters as beautiful divine hands of Shri Yamunaji, moving to and fro in a continuous manner. The meandering waters form beautiful banks on either side of the river, which look like the voluptuous curves of a beautiful maiden. She is favorite fourth queen of Shri Krshna. And Shri Mahaprabhuji asks us to bow to her.

Anant Gunabhusite, Shiva Viranchi Devastute,
Ghanaghan Nibhe Sada, Dhruva Parasharaa Bhistade,
Vishuddha Mathura Tate, Sakal Gopgopi Vrute,
Krupa Jaladhi Sanshrite, Mama Manha Sukham Bhavayah.

In this shloka, Shri Mahaprabhuji describes the prayer to Shri Yamuna Maharani. O! Shri Yamunaji, you have infinite divine qualities. Even, Gods like Shiv and Brahma praise you. You have granted all the wishes of such great devotees as Dhruv and Parasher. Such holy cities as Mathura are on your banks. You are always with gopi's and gopijans and you are always protected by blessings of Shri Krshna. O! Shri Yamunaji, I wish that you give me such a blessing that it gives peace and happiness to my mind. Chanting this shloka with pure and honest heart gives tremendous mental peace and eternal happiness.

Yaya Charan Padmajaa, Muraripoho Priyam Bhavuka,
Samaagamanto Bhavet, Sakal Siddhida Sevatam,
Taya Sadrushtamiyat, Kamalja Spatnee Vayat,
Hari Priya Kalindaya, Mansi Mesada Stheeyatam.

Shri Gangaji evolved from the lotus feet of Shri Bhagavan. Shri Gangaji became holy and pious due to merging with Shri Yamunaji at Triveni Sangam at Prayag (Allhabad), India. Shri Yamunaji made Shri Gangaji capable of giving all boons to her devotees. Amongst great goddesses, only Shri Laxmiji is equal and comparable to Shri Yamunaji in honor and power. I only wish that Shri Yamunaji, who can remove all worries of her devotees, and who is also the most favorite of Lord Shri Krshna, came to stay in my heart and soul forever.

Namostu Yamune Sada, Tav Charitra Matyadbhutam,
Na Jaatu Yam Yatna, Bhavati Te Payaha Panatha,
Yamopi Bhaginee Sutan, Kathamuhanti Dushtanpi,
Priyobhavati Sevanaat, Tav Hareryutha Gopikaha.

O! Shri Yamunaji, I bow to you with my full body and heart. Your divine character is very wonderful. Just by drinking your water in Vraj, we do not have to worry about the pangs of death. Your devotees can become favorite of Shri Krshna just like the gopijanas who became His favorite by doing "Katyani Vrat" on your banks (Vrat = religious observance accompanied by fasting).

Mamastu Tav Sannidhau, Tanu Navatvam Etavata,
Na Durlabhatama Rati, Muraripau Mukundpriye,
Atostu Tav Lalna, Surdhunee Param Sangamaat,
Tavaiv Bhuvi Keertita, Na Tu Kadapi Pushti Sthitaihi.

O! Shri Yamunaji, who is the favorite of Shri Mukund Prabhu, I pray to you and respectfully request a divine body, fit enough for Shri Bhagvad Leela and also able to serve you. Only you are capable of granting such a boon. With such a divine body, I can serve Shri Mukund Prabhu very well. Pushti Margiya vaishnavas (Jivas) had never praised Shri Gangaji without your merging with Shri Gangaji.

Stutim tava karoti kha, kamalajasepatni priyae,
Hareryadanusevaya, bhavati sokhyamamokshatah,
Eeyam tava kathadhika, sakalegopikasangamah,
Smarashramajalanubhiih, sakalegatrajaih sangamah.

O Thou daughter of the sun, Thou art worthy of all praises! Indeed, singing thy praises and living near thee is more desirable than Moksha (nirvana / liberation of the soul). Indeed, your sacredness was enhanced when the gopies of Vraj, along with Shri Krshna, bathed in thy waters after the Rasa. The sweat of their divine sports mixed with thy waters, enhancing your holy powers for all time to come.

Tavashtakamidam muda, pathati surasutae sada,
Samastaduritakshayo, bhavati vai Mukundae ratih,
Taya sakalesiddhayoo, Murarupushya santushyati,
Svabhavavijiyo bhavet, vadati Vallabhah Shrihareh.

This ashtaka (hymn of eight stanzas) of the daughter of the Sun is recited on a regular basis, Shri Yamunaji will grant such a boon so that the devotee's love for the Lord will increase day by day. What better blessing can we desire than that! The Lord Murari will fulfill all the wishes of such a devotee and more over; one will be able to win over ones own nature. This is said by Swaminiji's dear Shri Vallabhacharya. (Shri Mahaprabhuji)

Question :2

In Krishnashray, Tika of Sri Kalyanrayji, it is mentioned that Sri Krishna tells Arjun that there are four types of people remember me i.e. Aart,Jijnasu, Gyaani and Artharhi.So these four should be treated as Bhaktas or just like that. This is not clear. Please explain. In my opinion they are not Bhakta and just like that. Please explain.

Answer :2

Chatur-vidha bhajante maam janh sukrutinorjuna!
Aarto jijnasuj-artharhi jnaani cha bharatarshabha!
(Geetaa 7 / 16)

O Arjuna! There are four types of noble souls who worship Me: The afflicted, the seekers of knowledge, the seekers of enjoyment and the wise.

Here Bhagavan does not regard all four worshippers as Bhakta. Bhagavaan has signified them as "Sukrutino janah" i.e. doer of the good deed. Furthermore Bhagavan clarifies:

Tesham jnaani nitya-yuktah ekabhatir vishishyate;
Priyo hi jnaninotyartham aham sa cha mama priyah.
Udaaraah srva evaite jnaanee tvaatmaiva me matam;
Aasthitah sa hi yuktaatmaa maamevanuttamaam gatim.
(Geetaa 7 / 17,18)

Of these the wise one who is in constant communion with and devoted to the One alone, is the best. Such a one is supremely dear to Me and he in turn loves Me dearly. All these types are undoubtedly noble but I consider the wise one to be My very self. His mind is steadfast and is ever established in Me, as the Supreme goal.

Question :3

What is the meaning of NITYANUMEY VED? Which is the basis of some parts of Smritis, as stated by Shri Vallabhacharyacharan in The Sarvanirnay Nibandh.

Answer :3

Nitya-anumeya-ved = Veda, which is not available presently but whose existence is inferred by Smruti.

Besides Vrat, Teertha, Tex, Fine etc. some chapters of Smrti preach 16 Sanskaras, Sandhyopasan, Shraaddha ceremonies, Sthaalipaak, Aupaasan Hom, Praayashchitta etc. We do not find such rituals in Veda that is available today. Therefore, it is construed that the source of such preaching is Veda. And that is called Nitya-anumeya-veda.

Question :4

I want yamunashtak path in English please can i have it

Answer :4

Namami yamunam-aham, sakal siddhi hetum muda,
Murari pada-pankaj sfurad-amand-renootkatam,
Tatastha-nav-kanana, prakat-mod-pushpambunaa,
Sura-asur-supoojitaha, smara-pituh shriyam bibhrateem

Kalind-girimastake, patad-amand-poorojjwalaa,
Vilas-gamanollasat, prakata-gand-shailonnata,
Saghosha-gati-dantura, samadhi-roodh-dolottamaa,
Mukund-rati-vardhinee, jayati padma-bandhoh suta

Bhuvam bhuvana paawaneem, adhigatam-anekasvanaihi,
Priyaabhiriva sevatom, shuka-mayur-hans-adibhih,
Tarang-bhuj-kankana, prakat-muktika-valuka,
Nitamba-tat-sundareem, namat krshna-turya-priyam.

Anant-guna-bhushite, shiva-viranchi-deva-stute,
ghana-ghan-nibhe sada, dhruva-parashara-abhishtade,
Vishuddha-mathura tate, sakal gopa-gopee-vrute,
Krupaa-jaladhi-samshrite, mama-manah sukham bhaavayah.

Yayaa charana-padmajaa, muraripoh priyam bhavuka,
Samaagamanto(a)bhavet, sakal siddhidaa sevataam,
Tayaa sadrushtam-iyaa, kamalaja spatneeva yat,
Hari-priya-kalindayaa, mansi me sadaa stheeyataam.

Namo(a)stu yamune sadaa, tava charitram atyadbhutam,
Na jaatu yam-yaatnaa, bhavati te Payaha-paanatah,
Yamo(a)pi bhaginee-sutaan, kathamu-hanti dushtaan-api,
Priyo bhavati sevanaat, tava harer yatha gopi-kah.

Mama-astu tava sannidhau, tanu-navatvam etaavata,
Na durlabhatamaa ratir, mura-ripau mukunda-priye,
Ato(a)stu tava laalnaa, surdhunee param sangamaat,
Tavaiv bhuvi keertita, na tu kadaapi pushti-sthitaih.

Stutim tava karoti kah, kamalajaa-sepatni-priye,
Harer-yad-anu-sevayaa, bhavati saukhya-mamokshatah,
Eyam tava kathaa-adhikaa, sakala-gopikaa-sangamah,
Smara-shrama-jalanubhih, sakala-gatrajaih sangamah.

Tava-ashtakam-idam muda, pathati soora-sute sada,
Samasta-durita-kshayo, bhavati vai mukunde ratih,
Taya sakala siddhayo, mura-ripushca santushyati,
Svabhaava-vijiyo bhavet, vadati vallabhah shrihareh.

Question :5

SHIKSHA SLOKAHAH Is it possible to have the english translation of this slokas and any context related to this Three Slokas plus extension: " Mayi chedastivyavasthithi" I shall appreciate translation if Sodadh Granth or Web page. Jai Shree Krishna!!!

Answer :5

When you will go astray from me by any way, then your body, mind etc, which are prevailing in the ever going Kaal (an extinguishing power of God) will completely ruin you. This is my conviction. The omnipotent Sri Krishna is not like a worldly master. He does not accept service that is done with any kind of worldly or selfish motivation or sentiment. He accepts service that is done with BHAAVA that is entertained by me. And that Bhava is: Sri Krishna is all in all – Sri Krishna is the supreme God, He is the only goal in this world and He is the only goal in hereafter world. What ever will happen in this and that world will be due to His will. Therefore, in every way-with all force and with all sentiments Sri Krishna should be served. If this is done, that Gopeesha, Lord of Gopee, will accomplish everything. This is the last message of Sri Vallabhacharya. One and half extended Shloka found in many books besides above 3 1/2 Shlokas are neither commented by any Acharyas nor quoted in any other Sanskrit Grantha or commentaries. Therefore, it seems, they are not part of this treatise.

Question :6

I reside in USA and would like to get Shri Vallabh Sankhi? Where can I get this and is this available online? Jai Shri Krishna, Rajiv.

Answer :6

It is not available online. You may get it from any good Dhol-Pad book.

Question :7

I have been reading some old scriptures mentioning word Akshar Brahma. What is Akshar Brahma?

Answer :7

When the Supreme Brahma Sri Krishna desires to manifest the universe, first of all, His facet, Akshara-brahma becomes active. All the three attributes of Sat, Cit and Ananda - Existence, Conscious-ness and Bliss are remain manifested in it. By the will of the Supreme Brahma Sri Krishna, Akshara-brahma itself manifests in the name and the forms of insentient object and sentient being. Hence, the form, which is the cause of all the causes, held by the supreme Brahma to manifest the creation, is called Akshara-brahma.

Question :8

What is the meaning of "Sanshar Dhukhasya Nivruti Braham Bodhanam" of Siddhantmuktavali Granth.

Answer :8

Samsara = manmade universe of I-ness and My-ness. Samsara is believed to be the real cause of bondage and suffering. Shri Vallabhacharya says that the course of Shri Krishna service is of such a kind that it intensify love and affection for Shri Krishna, side by side, the end of Samsar's suffering and awakening to Brahman come as by-product of this.

Question :9

In Bhaktivardhini Granths 7th Sloka (In heading of that Shloka) it is given that if "Sangadosha and Annadosha ki bhiti hoi to Gruhtyag ko anukalp" kindly explain this statement in present context. Because it is very difficult to avoid Sangadosha today.

Answer :9

Shri Vallabhacharya has preached different preaching in Bhaktivardhini for the devotees following different courses and of different level. Therefore no preaching should be generalized without paying proper attention to its context.

Bhaktivardhini says that constantly remaining at home can be destructive even for the devotee who is reached to the stage of Vyasana in Shri Krishna and who could not do service of Shri Krishna. Therefore, ideally, he should renounce house (because he is already reached to the higher stage). But in renunciation, obstacles may arise from keeping bad company as well as from the food one receives. In such circumstances one should seek the company of relatively advanced devotee and stay with or near to him if he allows. Accepting that bad company and food causes harm at all level to the devotee, however, this preaching is not directed towards ordinary devotee. One more thing, being unavoidable does not transform harmful thing to un-harmful. Therefore, bad company remains bad only even if it is not avoidable to anyone.

Question :10

In Siddhantmuktavali Granth 2nd sloka "Krishna Seva ki Svaruplakshanta dikhai hai" (as per Heading) please explain Svaruplakshanta, Sadhanavashtha and Avantarfal in detail.

Answer :10

Svaruplakshana = Definition or description that explain nature of the thing.

Sadhanavashtha = State of making effort.

Avantarfal = by-product, the result of another action, often unforeseen or unintended.

HISTORY

Question :1

We see many Gujarati padas with "Madhavdas" chaap. Do you know the history of this Vaishnav? Are his padas as authentic as Dayarambhais?

Answer :1

Madhavdaas could be the disciple of Sri Vitthalanathaji. He was from Khambhat and written many Kirtana and Padas with the Chaap: Daas Maadhau, Madhaudaas & Maadhav Daas.

According to 252 Vaishnav Vaartaa, he came in contact with Sri Vitthalanaathji on his visit of Rajnagar. After getting initiation he went Gokul and lived rest life there.

Question :2

Kindly give examples of people who have done mardya bhakti

Answer :2

Prhlad, Dhruv, Parikshit, Gajendra etc.

Question :3

The Kirtan: kitek din veh gaye binu dekhe: was made by whom?

Answer :3

Shri Gusaiji knew from his followers that Shri Kumbhandasji has paucity of funds. He therefore on suggestions of his followers insisted that Shri Kumbhandasji should accompany him to Shri Dwarika. How could Shri Gusaiji be disobeyed? Shri Kumbhandasji hence went with Shri Gusaiji unwillingly. They came at the camp at Apsara Kund. Here Shri Kumbhandasji came out of the tent and while he was pondering upon the situation the agony of separation from Shri Goverdhandharji increased immensely. Tears started flowing from his eyes and the kirtans of separation started coming from his mouth. Shri Gusaiji saw this and thought that Shri Goverdhanji also must be feeling similar agony of separation from Shri Kumbhandasji. Immediately Shri Gusaiji ordered Shri Kumbhandasji to return to Shri Goverdhannathji for his darshan and told him not to accompany him to Shri Dwarika.

When Shri Kumbhandasji returned to Shri Goverdhannathji, at the time he sang this pada.

Question :4

Can you please explain how Shiva and Vishnu are involved in making of the Universe? Are they supremer than Shri Krishna or Shri Krishna supremer than them?

Answer :4

According to the scriptures when Para-brahm Sri Krishna wants to create the universe, firstly Samashti Antaryami and Aksharbrahm comes in to existence. All Avataras are the product of Samashti Antaryamin. Brahmaa, Vishnu and Shiva are called Guna-avatar and they are the product of Samashti-antaryamin. Brahmaa is the God of creation, Vishnu is the sustainer God of the creation and Shiva is the destructor God. Sri Krishna is the Super most Entity.

Question :5

When was lord krishna given (DAM) on his stomach because of what he is called "Damoder"?

Answer :5

Damodar = One who was tied with the rope.

Question :6

Which four swaroop given to shree mahaprubhuji by mahavans kshtrani named eka

Answer :6

Sri Navanitpriyaji to Gajjandhavan
Sri Gokulchandramaji to Narayandas
Sri Ladileshaji to Jiyadas
Sri Lalitatribhangiji to Devakapur

Question :7

Jai Shree Krishna! In many kirtans, we see the Chhap of "Dwarkesh Prabhu". I want to know who he was - whether he was like ashtachaap vaishnav/sakha or vallabhkul aacharya? What was his time and how he took interest in pushtimarg? Thank you, Dharmendra Kanejiya New Delhi

Answer :7

Dwarkeshaji is well known in the sect by Bhaavanaa-vaare. His illustrious works are Bhaava-vabhaavana, Mulapurusha and Kirtan. He was the 8th descendent of Sri Vallabhacharya. To be more precise, he was the descendent of Sri Raghunathaji, the fifth son of Sri Vitthalanathaji. He was born on Chaitra Sud 2, V.S. 1751

Question :8

When didi Malapaheramni started and who started this manorath and who was the first vaishnav whose mala paheramni was done first of all?

Answer :8

As per our 'Shaastra' one should also worship one's ancestors as a daily as well as occasional deed. This is also called 'Shraaddha'. One should do this worship through an ideal Brahmin who is also a Vaishnav. One should adore Brahmin like one's ancestor and

offer him lunch with 'Dakshinaa'. Due to influence of irreligion, it is very difficult to find such an ideal Brhamin. As a substitute to it, the practice of 'Maalaapaheraamani' have been started where instead of Brahmin, Pushtimaargiya Vaishnavas are invited to offer worship, sing Kirtans praising our Lord Krishna and to distribute 'Bhagavat-prasaad to them. This also helps to satisfy our Pushtimaargiya Vaishnav Ancestor. As per Bhagvatshaatra, it is said that a vaishnava is thousand times better than an ideal Brahmin who is not a vaishnav. Thus it is a Pushtimaargiya form of 'Shraaddha' and one can do it even though it is not specifically mentioned in any of preaching of our Achaaryas. There is nothing wrong in inviting vaishnavas for Bhagavat Kirtan and Bhagavat Prasad. It is very difficult to say when exactly this practice has been started, but it has been started mainly in Kaathiyawaad region of Gujarate state. As of now also it has not been followed in the whole of Pushti-Marg. But now it is spreading gradually in other parts also. Now days it is found that some malpractices have started whereby some people encourage a commercialization of these Bhagavat Kirtan and Bhagavat Prasad by shouting its monetary value like we do in action sale. This is totally prohibited according to the principles of Shri Vallabhacharyaji. One should oppose it and should not become a party to it.

Question :9

A. In your website it says that Bhagvan Sri Krshna ordained Sri Vallabhacharya to incarnate on the earth. I dont understand how this happened or exactly what it means.

B. I have been told that Sri Vallabhacharya was a Swaroop of Bhagavan Shri Krishna. Is this correct? If it is then it raises another question. I have also been told that Bhagvan Shri Krishna has taken 9 Avatars / Swaroops with the 10th Avatar (Kalki Avatar) still to happen.

Answer :9

A.

Shri Vallabhacharya himself has revealed his purpose of coming on the earth in the beginning of the commentary of Bhagavat Purana.

Artham tasya vivechitum na hi vibhur vaishvanarat vakpateh

Anys tatra vidhaya manusha-tanum mam vyasavat shripatih

Datva-ajnam cha krupavalokanapatuh yasmad ato-ahm muda

Gudhartham prakati karomi bahudha vyasasya vishnoh priyam

When Bhagavan observed that none except Vakpati (master of speech) is able to explain Bhagavat, He ordained me to explain true meaning of Bhagavat by taking human form, as he ordained Shri Vedavyas to compose Vedas and Purans and to divide Vedas in different sections by taking human form. Therefore, I am starting explaining Bhagavat, with a joy, in a way Shri Vedavyas also be pleased.

Shri Vallabhacharya has one more time revealed the secret of his incarnation and going back to his abode at the behest of Bhagavan in his treatise Antahkarana-prabodha.

Ajna purvam tu ya jata gangasagarasangame

Ya pi pashchan madhuvane na krutam tat dvayam maya

Deha-dasha-parityagah trutiyo lokagocharh

Meaning: It was where the Ganges joins the sea that the Lord gave me the first commandment to abandon this body. Later, in Madhuvan, came the second to leave my place. The third renunciation he commanded has this world as its scope.

B.

To understand answer of the B part of your question we have to discuss Avatar i.e. Incarnation. According to Shuddhadvaita Brahmavada entire creation is the manifestation of the supreme reality, Brahma Itself. In this view everything and everybody is in fact Avatara. In spite of this we see considerable difference among beings. This happens due to the manifestation and concealment of the attributes of Brahma in respective beings. Where divine attributes of Bhagavan are manifested in greater amount, is called Avatar. In the third chapter of the first Skandh of Bhagavat Purana subject of Avatar is discussed in detail. Here, after describing 24 Avatar, right from Sanat-Kumar to Kalki, Sutji says "As water flows in numerous channels from a dam similarly there happens countless Avatar of Bhagavan". Therefore, there is no fix number of Avatar. 10 or 24 Avatar are popular more because they are more powerful and its description is available in the scripture. Avatars are of three types mainly. They are as follows:

1. Purnavatara: When Bhagavan Shri Krishna with all his perfect potentialities alights on the earth, that incarnation is called the Purnavatara (The Perfect Incarnation). Only Shri Krishna-avatara is the perfect incarnation.
2. Amshavatara: When Bhagavan Himself does not incarnate but manifests some of his attributes on the earth, that incarnation is called the Amsavatara (The Partial incarnation or the incarnation of the phase or the attribute). For example: Vedavyasa who composed all Vedas and Purans and who divided Vedas in different sections is the incarnation of Bhagavans attribute of Knowledge.
3. Avesavatara: When Bhagavan enters into someones body for doing some specific work, it is called the Avesavatara (The incarnation of the Entrance. This kind of entrance is restricted only to some specific work. Parashuram is the incarnation of Entrance of Bhagavan Shri Krishna. Now, I think, question does not remain unsolved whether Sri Vallabhacharya was a Swaroop of Bhagavan Shri Krishna.

Question:10

Jai jai shree Krishna In holi/dhamar kirtan who is the vaisnav with chhap krishnajiven lachiram

Answer:10

According to some scholar of Hindi literature of Nagaripracharini-Sabha, there were two Lachirams: 1657 and 1898. Ours one is 1657. No authentic information is available about him.

MISCELLANEOUS

Question :1

- A. Not to eat Onion, is it mandatory?
- B. Does it cancel eligibility as Pushtimargiya or performing Seva?

Answer :1

A. From the viewpoint of Pushti-bhakti-sampradaay, anything that is not offered to once Sevy Sri Thakurji must not be utilized. The scriptures prohibit eating onion.

B. Breaking of law definitely brings some kind of incompetency in the subject if not prove completely disqualified.

Question :2

- a) There are seven Swaroops in Pustimarg.
- b) What are the leelas of the seven Swaroops?
- c) Which Vasihnav did their Seva before they were given to Shri Gusaijis seven sons?

Answer :2

a & c) In well-known conventional Mangalaacharana "Sri Govardhana-naath paadayugalam ... Sri Balakrishnam bhaje" following Swaroops are enumerated:

1. Sri Govardhana-naathji
2. Sri Navaneetapriyaji
3. Sri Mathuradhishaji Sri Padmanaabha-daas
4. Sri Vitthalanathaji -
5. Sri Dwarkadhishaji Sri Damodar-daas of Sambhal
6. Sri Gokulanathaji
7. Sri Gokulachandramaji Sri Narayan-daas Brahmachaari
8. Sri Madanamohanji
9. Sri Natavarji
10. Sri Baalakrishnanaji

b)

For the answers regarding Lila and Bhaavanaa please consult your Guru.

Question :3

We want to start teaching kids about our Pushtimarg; can you give us advice how we can start?

Answer :3

As per the availability of time, eligibility of the instructor and age of the children you can start kids class with any of the following:

Path

Shodasha-granth
Stotra
Shubhaashit

Meaning of Path

Small Stories
Krishna Lila
Mahabharat
Ramayan
84-252 Vaishnav
Panch-tantra
Hitopadesha
Rules of Purity

Religious etiquettes (Jay Shrikrishna, Pranam, Tilak-Kanthi etc.)
Elucidation of Festivals
Quiz & Contests

Arati, Sanzi, Ful-Maalaa etc.
Stotra-Paath etc.
Dhol-Pad-Kirtan-Raas
Trip to places of pilgrimage
Pushtimargiya Exam

Question :4

Why Vaishnav Dharma only??? why not jain , muslim ,sikh etc...

Answer :4

In the treatise "Pushti-pravaaha-maryaadaa" and "Baalbodh" Sri V. has briefly narrated that according to the scriptures Bhagavan has created chiefly three kinds of beings.

- A. Pushti-beings,
- B. Maryada-beings and
- C. Pravahi / Asuri-beings.

Pushti-beings attain Bhagavans devotion and liberation through the worship and remembrance of Shri Krishna.

Maryaadaa-beings obtain liberation through Vaidic action, knowledge and worship.

Whereas Praavahi / Aasuri-beings undergo birth and death till the very dissolution of the universe.

Bhagavan does not grant them devotion or liberation either. Corresponding to these three kinds of beings Bhagavan has also established three paths, so that they can obtain their respective fruits through those paths. Those Paths are as under:

1. Path of Pushti,
2. Path of Maryaadaa and
3. Path of Pravaaha

Therefore, It has never been the contention of Sri Vallabhacharya to promulgate Pushti Vaishnavism for everyone. On the contrary SRI VALLABHACHARYA WOULD BE THE HAPPIEST MAN IF NON-PUSHTI BEINGS REMAIN AWAY FROM THE PATH OF PUSHTI VAISHNAVISM. Because, Sri. V believes that Pushti Vaishnavism has been disposed by Bhagavan to sublimate His dearest Pushti beings only. Therefore, it is for those who are earnestly inclined to follow it and not for all. Let non-Pushti beings follow Jain, Muslim and Sikhism. And why that only, let them follow Judaism, Bahai Buddhism, Christianity, Confucianism, Gothic, Judaism, Mormonism, Neo-Paganism / Wicca, Shamanism, Shinto, Sufism, Taoism, Zoroastrianism and so on.

Question :5

1. Shri Acharyacharan Kamalebhyo Namah. Is having a dream of Shri Thakorji as real as having an experience in the awakened state? How would one account for the events in the dream which may inflict "sukh" AND/or "parishram" to Shri Thakorji in the same dream that may or may not be related to the everyday life?

Shri Acharya CharanKamalebhyo Nama: What is BeejBhav? What is the ultimate proof that you have had "brahmaSAMBHAND", if your beejbhav is not stable? How is your Bhakti going to blossom? Confusing question from a frustrated soul!

Answer :5

What is BeejBhav?

It is Stable inclination for Pushtibhakti

What is the ultimate proof that you have had "Brahmasambandh",
When you have such stable inclination.

If your beejbhav is not stable.

Do not waste your time in Pushtibhakti

How is your Bhakti going to blossom?

Just forget it

Confusing question from a frustrated soul!

May Pushtiprabhu shower his grace and remove all frustration.

Is having a dream of Shri Thakorji as real as having an experience in the awakened state? How would one account for the events in the dream which may inflict "sukh" AND/or "parishram" to Shri Thakorji in the same dream that may or may not be related to the everyday life?

Discussion on the dreams of Sri Thakorji is not a healthy practice. Enjoy or suffer it as a top secret between you and Thakur.

Question :6

Jai Shri Krishna Can you please tell me the all best mahurat for 7th December 2002 or magsar sud 4 for marraige. Thank you Parul

Answer :6

There is no arrangement with us with respect to Jyotish. We focus only in Pushtimarg.

Question :7

Dear vaishnav I want to join the organisation where every day I now what is importants of each every occasion in pushtimarg how I can be associate with right pushti org to become part in entirely.jay shri krushna.

Answer :7

You can know the technical knowledge of all the utsavs in our festivals link of the website. Secondly, we are giving in advance the information of celebration of occassions & other programs in our program link. You may refer to that. Further you may give your telephone number, address if you are in Mumbai so that we can be in regular touch with each other & you may call us on 6144357 where we can exchange the ideas in detail.

Question :8

I want to know reason why do tears come in our eyes when we think of our thakorji? What does it indicate?

Answer :8

It is very difficult to generalize this experience. As, all devotees may not react in the same way.

Crying is a tension reducing natural physiological reaction caused by excessive arousal of emotions. This pattern is particularly apparent as part of the "grief work" one goes through to regain emotional equilibrium. However, it also results in overwhelming pleasure, stress etc. In order to find out the reason behind such behavior pattern, you have to evaluate your complete environment i.e. understanding of your deity & Bhave, knowledge of the principles of the sect etc.

It could be the indication of Virah, lake of satisfaction, frustration etc. And if it happens in remembering any loved one it may be your mood or tendency.

Question :9

Some times i get tention that i dont want to come again on earth, i want to go to lalan. But i get tention that if he will send me again on earth, i wont be in our vaishnav parivar, so want to learn how to get lalan.please show me how to love him. This is my question.

Answer :9

The soul is an eternal portion of my own self Sri Krishna says in the Gita. Therefore, Sri Vallabhacharya says, being Amsha of the Supreme Being souls are by there nature Daas / Sevak of the Supreme Being. Whether one accepts or not, this is the naked truth. In accordance with this relation one has to now act. What?

Sri Vallabhacharya says in Chatuh-shloki:

Sarvada sarvabhaven bhajaniyo vrajadhipah

Svasya-ayameva dharmohi na-anyah kva-api kadaachan

The devotee should do service of Vraja-adhipa Sri Krishna at all times with all sentiments. For, this alone is his rule of life, never and in no circumstance is there any other? Evam sada sma kartavyam svayam-eva karishyati

Prabhuh sarva-samartho hi tato nishchintatam vrajet

In this way, as is well known, the Lord himself will always do whatever needs to be done, since He is all-powerful. Consequently, the devotee should be free from anxiety. Atah sarvatmna shashvad gokuleshvara-padayoh

Smaranam bhajanam cha-api na tyajyam iti me matih

Therefore, the devotee must never stop remembering and worshipping with his whole being the feet of the Lord of Gokula. This is my belief.

Your question has been answered by Sri Vallabhacharya in Chatuh-shloki. In short, SEVA is the answer of your questions: how to get Lalan & how to love him.

Question :10

Jai Shri Krishna I have a personal problem in my life now but I keep very much faith on Lord Krishna that he would do everything right for me but when that I dont know. Sometime bad thoughts come in my mind & say me that nothing will do well for me. Such a time I try to keep faith in God. My question is that " What should I do in that circumstances"?

Answer :10

Rationalize your problem. Think of the possible reasons behind your problem. If you find it difficult, consult some close friend or senior member of your family. Now, try to find out all possible ways to solve your problem. Keeping Ashray in Sri Krishna, try positively on the ways to solve your problem one by one. Jiv can attempt only. Sri

Vallabhacharya says: "Ashakye va sushakye va sarvatha sharanam Harih". One should keep Sharan of Hari in all favourable and unfavourable circumstances.

Question :11

What is "chhand"? Like in SARVOTTAM STOTRA "jagti" is chhand and looks like every STOTRA used to have a chhand. Are there any predefined chhands in vedas?

Answer :11

Chand is an arrangement of a certain number of lines having a fixed length, meter, or rhyme scheme, forming a division of a poem. There are so many Chhandas. Anushtup, Arya, Jagati, Srgdhara etc.

Question :12

I have taken Brahmasambandha long ago at the age of 9. But after that I was not so punctual in Seva. Should I take Brahmasambandha once again to perform Seva with punctuality and purity?

Answer :12

Normally one cannot be initiated twice with the same Mantra —this is the principle of our Shastra. Your awareness about your duty proves that Pushti Prabhu has accepted your Brahmasambandha. It is absolutely not necessary take initiation again.

Question :13

What is the significance of RamNavmi in Pushtimarg apart from it being prabhu Rams birthday?

Answer :13

That only.

Question :14

Hi. I attend VPSS Haveli here in Houston, Tx. and I really want to do a Pushtimargiya Play or drama or natak. The problem is that i dont have a script. I, along with mant other Vaishnavs (all ages 16-22) want to do a natak or a play relating to Pushtimarg in any way. Please, if you can, send me some information about possibly where i can find such scripts.

Answer :14

You should refer books like: Anand no Avishkar, Tulasi Kyaro, Bal Pushti etc. of late Sri Rameshbhai Parikh, Mahesana, Gujarat.

Question :15

Raskhan ne kaha hai "Agle Janam main pathar bhi banu to Brij Bhoomi main banu" to Brijwasi, jinaka brij main janam hua hai, rojgar ke liya brij se bahar kyon jate hain?

Answer :15

Just as we, despite knowing Vrajs importance, do not settle into Vraj. Its a matter of Adhikar.

Question :16

What is the meaning of Pat Utsav (phalgun shukla 7)?

Answer :16

Paat-Utsav means the day on which Lord Shree Krishna comes to our house to accept our service to Him. Phalgun Shukla 7 was the day on which Shree Nathji went to the house of Shri Gusainji situated at Mathura called 'Satghara' (a Family house of seven sons of Shri Gusanji) to accept a dedicated service of all the members of Shri Gusanji's family. One should celebrate this Paatotsav of our Thakorji like a birth ceremony of Lord Shri Krishna because this is the day on which Lord Shree Krishna is born in our house in the same way as Lord Shri Krishna was born in Gokul for Vraj devotees.

Question :17

Is it true that vallabh khul can only marry into each other-if so why.

Answer :17

No, Vallabh kul ca not marry each other because as per Shaastraas one can not marry another one who is come under the same Gotra. Vallabhkul among them come under the same Gotra.

Question :18

Why do we offer Tulasi Dal to Thakorji while speaking the Diksha Mantra?
What is the significance of the Dal? Also some Vaishnavas offer one more leaf along with the Dal. What is the importance of that?

Answer :18

Tulasi is a mark of dedication and sacrifice. It brings purity in the objects of worship. Bhagavan accepts offerings via Tulasi. This tradition comes form Vaishnav Tantra Shastra. Shri Vallabhacharya has accepted this tradi uchitya) there seems nothing special in offering Tulasi Dal. It is very difficult to comment about the practice of some Vaishnava.

Question :19

Why Brahma-sambandh is usually given at the time of Gwal?

Answer :19

Nothing is special except the consideration of convenience of the deity and the disciple.

If somebody wants to meet us in the morning at what time shall we call him? We shall certainly call him before / on / after breakfast. We feel natural break in our daily routine and feel our self perfectly fit to start new task at that time. Similarly, in the course of Seva, Gwal is the time when there comes a natural break in the routine of the deity. For this reason initiation may be usually given at the time of Gwal.

On the other hand, enthusiastic disciple also becomes impatient to get initiation after waiting for a long time and observing fast for a day. Its our everyday experience that we can pass 8 hours of night in journey somehow, however, it becomes very difficult for us to pass two long-long morning hours after the night is over. This could be the reason for granting initiation at the time of Gwal.

Question :20

What is the letter 108 appearing in front of goswamijs? Why shyan darshans in shrinathji are not shown in public everyday but only shown in few months? Why in shrinathji prasad is not given in public after darshans while in other temples prasad is given openly without writing any manorath? Is there any book published in English about srrinathji or pushtimarg except KRISHNA AS SHRINATHJI? If no why?

Answer :20

It is a custom to add 'Shri' ahead of a person's name as a good manner like in western culture 'Mr.' or 'Mrs' is added to it. We can show honor to the person by doing so. Now a question is how many times one wants 'Shree'. One may say 108 times or 1008 times or infinite, it depends on the wish of the person. One may also have some other justification of number counting, but there is no any rigidity in this regard. Do not take it so seriously.

Now as far as a question of Shrinathji's darshan and Prasad is concerned, please note that as per a principle of Pushtibaktimarg as prescribed by Shri Mahaprabhuji, one should serve Srinathji in one's own house by oneself with help of one's own wealth and family. Seva of Srinathji/Lord Shri Krishna is not permitted to perform in Public like what is going on in so-called Pushti Margiya Haveli now days. It is against the principle of Shri Mahaprabhuji. It is not a Pushti Bhakti. Regarding management & administration of Shrinathji temple, you should approach the management there only.

Following are Pushtimargiya books written in English as per my knowledge. This is not an exhaustive list.

- An amazing story of Srinathji by Shyamdas
- 84 & 252 stories of Vaishnavas by Shyamdas
- Ocean of Jewels by Shyamdas
- Brahmavad by Shri Raghunath Goswami
- Principle & Practice of Shri Krishna Worship in Vallabh Sampradaya by Shyam Manohar

Question :21

Why are we as a pushtimargiyas not involved in preaching our dharmas to those who dont have any understanding about itI mean to say is there is no kind of preaching in pushtimarg for its prachar like what mahaprabhuji did.

Answer :21

As a devotee of Shri Mahaprabhuji, it is the duty of every Pushtimargiya to engage oneself in teaching and learning of principles of Shri Mahaprabhuji. If one does not follow this order then he/she is guilty.

Question :22

In pushtimarg, during an eclipse why dont we eat anything?

Answer :22

Vedas and other Bhagavatshastra are orders of our Lord Shri Krishna. According to our Shastras , there is an spiritual impurity during eclipse. One should not eat during that impure environment and one as a divine soul should strictly follow orders of our Lord Shri Krishna.

Question :23

Shri Acharyacharakamalebhyo namah. Why doesnt Shir thakorji remove all the avidya and play with us (set aside prarabdha, adhikar... and all the other things....) No matter how strong the jiva-doshes are, they are nothing against Shri thakorjis kripa and prameyabal.

Answer :23

As per Bhagavat Geeta and Nibandh of Shri Mahaprabhuji Vidya and Avidya is power of Shri Krishna, He plays by them. If one follows preaching of our Acharya Shri Vallabh, one can win this avidya. Only those divine soul who are selected by Shri Krishna for his seva, can follow this path and enjoy divine play of Shri Krishna. No doshas can create any obstacle in the way of Pushti Bhakt if Lord Shri Krishna wishes to give His grace on that soul.

Question :24

1) Normally our methodology of classes conducted is with studying granth/pustividhanam/tika.it interestes initially, but then goes high and many lose interest after sometime. What is the best methodology of conducting classes for youngsters and keep it live-forever and bringing them closer.

2) How to express our feeling and invite vaishnavs for joining the classes conducted?

Answer :24

In a formal education programme, learning process is divided as Primary, Seconadary, Matriculation, Intermediate, Graduation, Post graduation and Research work. In the same way we can divide knowledge of our sampradaya in to different level. This helps in keeping live interest of students in the subject.

For example,

Level one:

Ø To begin with one can start study of Pushtimargiya examination (Conducted by Purushottam Junagadh Pathshalaa) books available in four parts with 84 & 252 vaishnavas stories.

Ø Study Pushtividhaanam with its introductory commentaries and audio cassettes.

Level two:

Ø One can start study basic Sanskrit language & grammar with Pushti Vidhaanam.

Ø Sodash Granth with vrajbhasha commentary

Level Three:

Ø Premeyratnarnava by Shri Balkrishnabhatt

Ø Pushti Vidhaanam with Sanskrit commentaries

Level Four:

Ø Tatavarthdeepnibandh by Shri Mahaprabhuji

Ø Bhakti Hansa, Bhakti Hetunirnay by Shri Gusainji

Level Five:

Ø Brahmsutra-anubhashya by Shri Mahaprabhuji

Ø Subodhini by Shri Mahaprabhuji

Ø Prasthanratnaakar by Shri Purushottamaji

Ø Avataarvadaawali by by Shri Purushottamaji

Ø Vidvadmandan by Shri Gusainji

Level Six:

Research and other projects works

The above suggestion is only recommendatory in nature and not a hard & fast rule..

Question :25

Is it possible to create a center for all balak to maintain their purity in USA?

Answer :25

This matter should be decided by the Vaishnava of USA and USA visiting Acharyas

Question :26

Prescribe Nitya Kirtan book with all Kirtan of Utsava?

Answer :26

Books of Nitya and Utsava Kirtan are available at following places. Devanagari Lipi: Vaishnav Mitramandal, South Yashavant Ganj, Indaur, MP. Gujarati: Kirtan Kusumakar, Surat, Gujarat.

Question :27

Jin logo ne sirf naam liya hai or bhramsambadh nahi liya hai kya woh seva kar sakta hai? aur ha to kaunsi seva karni chahiye?

Answer :27

Yes, they can do all kinds of Seva under their senior/parents who have received Brahmasambandha initiation and doing Seva. But in the case of doing Seva independently, it is necessary to obtain Brahmasambandha. It is better to obtain Brahmasambandha from the qualified Guru when one is inclined, and not forced, to do Seva.

Question :28

Can you pl.explain about adhikmas and what kind of utsavs in adhikmas we can enjoy with shri thakorji at home also explain about importance of same utsav

Answer :28

Manorath & Adhikmas:

All traditional regular rituals Vaidic Varnashram Sanatana Dharma (VVSD) are fixed as per 12 months of the lunar calendar that is Chaitra1, Waishakh2, Jyesta3, Ashadh4, Shraavan5, Bhadrapad6, Ashvin7, Kartik8, Margshirsh9, Paush10, Magha11, Falgun12, in which Adhikmas does not fall. Therefore, no such rituals can be done in the month of Adhika. Since no other rituals are permissible in Adhikmas, special rituals are arranged for Adhikmas in VVSD. Similarly, course of Shri Krishna-service and the festivals calibrated in the course of Shri Krishna-service are also arranged as per season and lunar calendar. Except daily service and offerings in accordance with prevailing season, no other guideline is available about Shri Krishna-service in Adhikmas. Therefore, ardent devotees whose wishes regarding Krishna Seva are not fulfilled during the course of Nitya and Utsava Seva, find open field to accomplish their wishes by the way of various Manraths. Manorath, which are spontaneous and natural outcome of devotees longing to serve his loving God in novel & fabulous way has been become, now a day, rule. That is, they are celebrated, without exception, each & every day of Adhikmas. Poor innocent Manoratha has become, now a day, fabricated. Because of the slogans "Manoratho no mas Adhikmas" and atmosphere created by such slogans, devotees feel guilty if they cannot do Manoratha. This way they are forced to celebrate Manoratha. This is very adverse facet of Adhikmas.

Question :29

(a) Why should one take Brahma-sambandha and (b) when, (c) where. Please give me brief.

Answer :29

(a)

Bhagavan has created this universe for Lila (divine play). As numerous players are necessary in the play, Bhagavan created beings of different types from Himself. Scripture, therefore, says all beings in the world are the Amsha, Divine-particles, of the

Supreme Being Shri Krishna. Therefore, relationship between Bhagavan and Jiva is of Amsha and Amshi. Every relationship demands some kind of faith, affection, duty and sacrifice. By virtue of this relationship all beings are, by nature, humble attendants and servants of Bhagavan, says Shri Vallabhacharya. However, Bhagavan has not gifted all beings such awareness or such devotional sentiment and qualification that they can perform service of Shri Krishna. Mainly there are three kinds of beings:

1. Pravahi Beings
2. Maryada Beings and
3. Pusti Beings.

Beings develop interest in that course of life, which is most suitable to their nature. Therefore, Pravahi Beings, bounded by their nature, follow the Pravahi path. Maryada beings have liking in the Maryada Marga and so they follow that Marga. Pusti Beings follow Pusti Marga as they develop interest in the path of Pushti-Bhakti-Sampradaya. Showing the god-given purpose of the creation of Pushti-beings in his treatise Pusti-pravaha-maryada-bheda Shri Vallabhacharya says:

Bhagavad-rupa-sevartham tat shrshtih

Meaning: - The world of Pushti-beings has been created for performing the worship of Bhagavans Svarupa.

There lies such an excellent purpose behind the creation of Pushti beings. But this purpose was become valueless (meaningless) as those beings were flung for far away from Bhagavan. They have been contaminated with Bhagavan's power of nescience, Vyamohika Mayika and hence they were lying in rottenness in the pit of ignorance. They had become oblivious of their own Svarupa; the Svarupa of Bhagavan, their relation with Bhagavan and their duties towards Bhagavan. As a result of this, they were caught in worldly snares and entrapped in quagmire. Bhagavan was deeply touched to see such pitiable state of his extremely favorite Pushti-beings the purpose of whose creation was to perform his worship. In order to turn Pushti-beings to their original duty of doing Bhagavan's worship, Bhagavan ordained Sri Vallabhacharya Mahaprabhiji to manifest the devotional path of Pushti and granted initiation Mantra of Brhma-sambandha. Initiation of Brahma-Sambandha, therefore, helps beings in recalling forgotten relationship with his Amshi Bhagavan. If any being shares this sentiment and wants to follow Pushti-Bhakti-Sampradaya, he should take Brahma-sambandha initiation.

Question :30

What is the importance of Pavitra Baras ?

Answer :30

As Shri Vallabhacharya accepted scripture as an authority so as He accepted many scriptural traditions, preferably Vaishnava traditions, in the course of Shri Krishna-service of Pushti-Bhakti-Sampradaya like: 4 Jayanti, Dolotsava, Hindola, Ganga-dashahara, Dipavali, Govardhanapujan, Prabodha, Tulasi-vivaha, Raksha-bandhan, Snana-yaatra, Rathayatra, Akshayatrtiya, Pavitra Ekadashi, Pavitra Dvadashi etc. Some regional festivals that were celebrated in Vraj province like Sanzi etc. and scriptural rites that were practiced by Shri Nandarayaji are also incorporated in the course of Shri Krishna-service of Pushti-Bhakti-Sampradaya. Among these traditions Pavitra 12 is

celebrated, even before Shri Vallabhacharya promulgated Pushti-Bhakti-Sampradaya, not only in Upasana tradition of Vishnu but in the tradition of Shaiva, Devi, Ganapati etc. also. Consideration behind celebration of Pavitra 12 is shown in the Mantra of making, purifying and offering Pavitra as follows:

Kriyalopa-vidhan-artham yat tvaya vihitam prabho!

Mya etat-kriyate deva tava tushtyai pavitrakam

Meaning: I am doing this (making Pavitra) for your gratification, which you commanded for the completion of your service, which may be lapsed during the course of year.

Samvatsarasya yagasya pvitri-karanaya bho!

Vishnu-lokat pavitr-adyah agacheha namostu te

Meaning: To purify sacrifice of the year O Lord! Please be present in this Pavitra from your abode.

Deva-deva namas-tubhyam grhan-edam pavitrakam

Pavitri-karan-arthaya varsha-puja-fala-pradam

Meaning: O Lord! Please accept this Pavitra that purifies your fruit-giving service

Janata-ajanata va pi yat kratam na tava-arhanam

Kenachid vighna-doshena paripurnam tad-astu me

Meaning: Please award accomplishment to my service, which I may have lapsed knowingly or unknowingly or because of some obstacles.

Essence of all these sayings is that even though the devotee serves his Lord wholeheartedly, his love and affection towards his Lord compels him to feel that something is still missing. Sometimes mistake also happen, knowingly or unknowingly. This hearts feeling of the devotee. Pavitra, made of 365 threads, is offered to the Lord with the sentiment of confession and regret. Each thread of Pavitra represents each days service of Shri Krishna. This brings some kind of satisfaction or consolation of the accomplishment of service on the part of the devotee; and acceptance and contentment of the service on the part of Shri Krishna.

Question :31

Janmashtami is celebrated with what consideration Shri Krishnas birthday or actual birth? Why is he not growing over the years?

Answer :31

Janmashtami is celebrated on the day Shri Krishna incarnated on earth. Bhagavan manifests in many way. Some times He manifests in public sometimes in private. Public manifestation is called Incarnation. This type of manifestation occurs in every Yuga. Gita reads: "Sambhavami yuge-yuge". However, Shri Krishna does manifest himself before his devotee privately without consideration of time, place or anything.

Question :32

When we are under process of knowing our Pushti-sampradaya, we always go through our family members and then our near relatives, If after some time (While trying to learn some of the Mahaprabhujis Vani) suppose we come to know that whatever we have learned from them whether it is Seva-pranali or Siddhant contents some of the things which were not allowed by Mahaprabhuji, then how to take care of that?

Answer :32

The follower of Shri Vallabhacharya cannot practice a bit against the principles proclaimed by Shri Vallabhacharya. This is the cardinal principle of Pushti-Bhakti-Sampradaya. Therefore, one should at once abandon his wrongdoing the moment he knows about his deviation from the principle proclaimed Shri Vallabhacharya, without fear or favour

Question :33

We Many times Say to Our Lord "Keshav" and "Damodar" What is the Meaning of This two Words

Answer :33

Keshav = One who killed Keshi.

Damodar = One who has scratching marks of cord (Dam) on his stomach (Udara).

Question :34

Why some of the Vaishnav says "jai jai shri Gokulesh" when they meet, while some says " Jai Shri Krishan"?

Answer :34

Follower of Pushti-Bhakti-Sampradaya in the tradition of Shri Gokulnathaji, 4th son of Shri Vitthalanatha Prabhucharana says "Jay Jay Shri Gokulesh" as a mark of respect fro their Acharya, whereas rest of the follower of Pushti-Bhakti-Sampradaya says "Jay Shri Krihsna" as a mark of respect for their Lord.

Question :35

In One of the Kirtan There is a line "Gokul gam ko Pendo Hi Nyaro". What is the Sudh-Bhav and Brham-Bhav behind that?

Answer :35

"Gokul gam ko pendo hi nyaro". Meaning: the way goes toward Gokul is only one of its kind.

What do you mean by the words "shudda-bhav" and "Brahma-bhav"? Please put in plain words.

Question :36

What is the nature of real peace-pleasure? Or what is the nature of peace-pleasure? Whether it is possible for anybody to achieve them in this world?

Answer :36

Atmic (of inner soul) peace-pleasure (sukh-shanti) is real peace-pleasure. One cannot think of any type of self-cheating in the process of knowing real form of peace-pleasure. And that is also true that if we do not confuse ourselves with the process of self-cheating then there is no reason why we should not attain that in this world. In short, peace giving

experience of pleasure or peace by having experience or pleasure is though not possible for all in all respects or impossible to achieve.

Question :37

How do we realize the means to completely fulfill our material or occasional desires?

Answer :37

Without knowing ones own self it is not easy to realize the difference between the material & occasional desires. Similarly it is not possible to know the proper, practicable, non-repent able means of fulfillment of our desires without knowing that which of our desires are material & which are occasional.

Question :38

How do we realize the difference between our material desires & accidental or occasional desires?

Answer :38

Most of our material desires lies in preinspiration & non-contradiction of our knowledge of Atma (inner soul). While accidental & occasional desires become non-contradictory to our Atmabhan (understanding inner soul) only after the subsidation of the gravity or excitement.

Question :39

How can anybody understand his duty & further how to perform it?

Answer :39

It is almost impossible to have knowledge of ones duty without having knowledge of Atma. Atma Bodh (knowing inner soul) means to be knowledgeable about the form & objective of: Ones own self Ones existence Ones inner soul (Atma) Ones body Ones family Society Ones nation Ones world The whole universe (Brahmand) The execution of duty is impossible without attaining co-ordination among all these factors

Question :40

What is the main objective / volition of human life?

Answer :40

Every human being has in his heart a natural tendency to properly define & attain: Ones duty Ones desires Means to fulfill them & Peace Happiness However it is not easy for everybody to correctly understand / realize them & fully accomplish them. This becomes the main problem in our life.

Question :41

What is present setup of Pushtimarga?

Answer :41

It is very difficult to describe or define present setup of Sampradaya because there is no coordination and understanding between Acharyas or group of Acharyas. Similar is the position of disciples and the group of disciples.

Mainly there are two theories or beliefs:

1. Tilakayat i.e. eldest descendant of the eldest son of Shri Vitthalanathaji i.e. Giridharaji is the head of the family as well as of Sampradaya. Whereas the second son of Shri Giridharaji and the eldest son of Shri Vitthalanathaji's other six sons are ranked as per their descending position. Rest of the members of the family is positioned on equal rank.

2. As per the second theory, Tilakayat is the head of the Sampradaya and rest of the members of the family are positioned as per their age wise seniority.

However, none of these is followed in its ideal form. Attempts are made by time-to-time to systematize Sampradaya's organism.

Question :42

Being a Pushtimargiya Vaishnava, what sacred authentic literature I must have with me? Where is it available?

Answer :42

Being a Pushtimargiya Vaishnava, what sacred authentic literature I must have with me?

Book for daily Patha of Sampradaya namely: Shodashagarantha, Sarvottamastotra etc. Namanashya etc., Sadhanadipika, Purushottamanamasahasram, Trividhalilanamavali etc.

Books for daily Patha of Shastra namely: Bhagavat Purana, Gita etc.

Books for Study: It is highly recommended to own all Grantha of Shri Vallabhacharya Shri Gopinathaji and Shri Vitthalanathaji with available all commentaries. If necessary, translation and interpretation of the same. Extensive list of Granthas is available on <http://www.pushtimarg.net>.

Books for reading at night: Varta: 84 – 252 Vaishnava-varta in Vraj language. Nij & Gharu Varta, Vachnamrut, Shikshapatra, Kirtan: Nitya & Utsava, Dol-pad. acharya Shri Gopinathaji and Shri Vitthalanathaji with available all commentaries. If necessary, translation and interpretation of the same. Extensive list of Granthas is available on <http://www.pushtimarg.net>.

Other Books: Periodicals, Tippani (Calendar of Sampradaya), Sevavidhi, Dravyashuddhi by Shri Purushottamaji, Old & contemporary publications that are helpful to understand abovementioned original works of Acharyas like Prameyaratnarnava, Bhaktimartand, Vedantachintamani, Vedanadhikaranamala, Bhavaprakashika, Prasthanarantakara, Vadavali, Vidvanmandanam etc.

Where is it available?

All above Sanskrit original work is presently available from following places.

1. Shri Vallabhavidyapeetha-Shri Vitthaleshaprabhucharana A.Ho.Trust, Vaibhav Co. Op. Society, Puna-Bengalore Road, Kolhapur, Maharashtra, 418 008, Bharat.

2. Goswami Shri Shyam manoharaji, First Floor, 63 Svastik Society, 4th Road, J.V.P.D. Scheme, Ville-Parle (W), Mumbai, 400 056, Bharat.

3. Chaukhamba Sanskrit Series Office, K. 37/99, Gopal Mandir Lane, Po. Box 1008, Varanasi, U.P. 221 001, Bharat

Question :43

Why there is a special status to Purushottam Mas in Pushti Sampradaya...? Why one can do any "Manorath" of the year during Pureshottam Mas...?

Answer :43

Adhikmas has nothing to do with Pushtimarg as far as its origin is concern.

What is Adhikmas: Calendar dates that we are so familiar with in our daily life are based on solar calendar. English calendar is a solar calendar. The basis for solar calendar is the rotation of the Earth around the Sun. It takes earth approximately 365 $\frac{1}{4}$ days to complete its rotation around the Sun. The English calendar that most of us use today divides the 365 days of earth's period of rotation around the Sun in twelve months. The leap year, which occurs once every four years, accounts for $\frac{1}{4}$ day per year.

Similar to solar calendar lunar calendar is also popular and widely used in the Asian countries such as China, Middle East countries, and India. The lunar calendar is based on the moon's rotation around the Earth. The lunar month corresponds to one complete rotation of Moon around the Earth. Since this period of rotation of moon around the earth varies, the duration of lunar month also varies. On average, the lunar month has about 29 $\frac{1}{2}$ days. In addition to moon's rotation around the earth, the lunar year is based on earth's rotation around the Sun. In general, the lunar year has twelve lunar months of approximately 354 days, thus making it shorter by about 11 days than the solar year. However, the lunar calendar accounts for this difference by adding an extra lunar month about once every 2 $\frac{1}{2}$ years. This extra lunar month is known as the "Adhik Mas" in India (Adhik = extra and the Mas = month).

The concept of the Adhikmas (the extra month) is similar to the "Blue Moon" in the West, which occurs almost with the same frequency of 2 $\frac{1}{2}$ years. Blue moon is the second full moon when two full moons occur in the same month. Naturally the blue moon must occur towards the end of month (some where between 29th, 30th or 31st of the month).

Manorath & Adhikmas

Pushtimarg was born in the religio-social setup of Vaidic Varnashram Sanatana Dharma (VVSD) which consist of Scripture, Scriptural deities & rituals, 16 Samskaras, 4 Varna, 4 Ashrams, 5 Yajnas etc. and, of course, lunar calendar. The twelve lunar months are: Chaitra1, Waishakh2, Jyesta3, Ashadh4, Shravan5, Bhadrapad6, Ashvin7, Kartik8, Margshirsh9, Paush10, Magha11, Falgun12. Devatas are deputed as Adhipati of each of these months. Adhikamas was an additional month. It could not find any Adhipati Devata. Therefore, Vishnu Himself became Adhipati of Adhikmas. Since then it is known as Purushottama-mas.

All traditional regular rituals are fixed as per 12 months in which Adhikmas does not occur. Therefore, no such rituals can be done in the month of Adhika. Since no other rituals are permissible in Adhikmas, special rituals are arranged for Adhikmas in VVSD. Similarly, course of Shri Krishna-service and the festivals calibrated in the course of Shri Krishna-service are also arranged as per season and lunar calendar. Except daily service

and offerings in accordance with prevailing season, no other guideline is available about Shri Krishna-service in Adhikmas. Therefore, ardent devotees whose wishes regarding Krishna Seva are not fulfilled during the course of Nitya and Utsava Seva, find open field to accomplish their wishes by the way of various Manraths. Manorath, which are spontaneous and natural outcome of devotees longing to serve his loving God in novel & fabulous way has been become, now a day, rule. That is, they are celebrated, without exception, each & every day of Adhikmas. Poor innocent Manoratha has become, now a day, fabricated. Because of the slogans "Manoratho no mas Adhikmas" and atmosphere created by such slogans, devotees feel guilty if they cannot do Manoratha. This way they are forced to celebrate Manoratha. This is very adverse facet of Adhikmas.

Question:44

Where can I get a good haveli sangeet CD's or cassattes. Like the one playing on this web page. Not the commercial one, but the real kirtans with real bhav. If they do not exist then it is a suggestion, To create the mood of the Haveli and to meditate upon him if some work is done. Jai Shri Krishna.

Youvak Mandal, Sri Madan mohan Kunj,
15, Panchnaath Plot, RAJKOT, Guj.

A.

we have heard and read about 252 and 84 vaishnav of mahaprabhuji and gusaingi i would like to know if today exist any such 84 or 252 vaishnav of any present acharya goswamibalak of todays time?

Does any balak of today has tried to keep such record of vaishnav and got printed?

If not of one balak than is there exist such type of vishnav and record or collection of their good work done in pushtimarg?

B

Dont you think this would be a very interesting study of present time and motivate many more vaishnav in future and in time to come .if present in any form please let me know i would be please to read their life history and dedication towards pushtimarg this point would be a great eye opner of todays generation of vaishnav.

Answer:44

A.

Normally, contact detail of every new disciple who takes Brahasambandh initiation is maintained in the register or personal address book by al most all Acharyas. Few efforts are going on to publish Regional Vaishnav directory recently in Saurashtra.

B.

It's a very good idea. We shall certainly help if you take this task in your hand.

Question:45

jai, I am 19 years old i am unable to follow the das dharama. what sri vallabh has given to us the seva of the lord without considering even our credentials. my mind is being troubled by the vulgar thoughts because in school i didnt keep in good company. but because of a param bhagvadiya and sri vallabhkuls kripa i am trying to march forward. i have been failing to achieve the ananyaaashraya of sri vallabh and get all these thoughts out of mind. i have come to your shelter , kripa karke jaijai ki seva karne ke layak banoo aisa margdarshan kare. dandvat. sri krishna sharanam mamah

Answer:45

I would recommend you to recite Sarvottamastora everyday. Also study its meaning from your Guru.

Question:46

JAI SHREE KRUSHNA...

I READ THE THOUGHT OF THE WEEK, BUT I DIDN'T QUITE UNDERSTAND THE MEANING OF KANI

Answer: 46

KANI = Request.

Question:47

Dear Sir,

Jai Shree Krishna

I have one question why 108 before the name of Goswami Balkas.

Answer: 47

As a mark of respect.

Question:48

While on tour, should we take prasadi pattal from pushimargiya Haveli temple on submission of specified rate as mentioned on notice board of temple like 'Nyochavar' . Kindly explain the practice is follows the Doctrine of the Shri Mahaprabhuji and Please also suggest that what practice we can adopt in these circumstances to avoid to take asampit food ?

Answer: 48

It doesn't remain Prasaad in purchased. Moreover, since it is Devadravya, it can never be consumed.

According to Sri Vallabhacharya SAMARPIT is more important then Prasadi.SAMARPIT is that which you offer to your Sri Thakurji at your home. You should carry SAMARPIT with you while on tour.

PHILOSOPHY

Question :1

I was reading Shrimad Vallabhacharya, His philosophy and religion by Jethalal G. Shah. I came across some difficulty in understanding, which I am now writing to you. Please guide me and show the path. "Vallabhacharya accepts Anyathakhyati in the state of ignorance and Akhyati in the state of perfect knowledge as explanations of wrong knowledge. Ramanuja resorts only to Satkhyati." What does this mean? How far is it authentic?

Answer :1

The term "khyati" actually mean knowledge has been fixed for "bhraanti" or error (perceptual, auditory etc) in Indian philosophy. Various prefixes like "Anya" "Anyatha" "Abhinavanyatha" "Viparita" "Anirvachaniya" "A" "Sat" etc differentiate one Khyati from other types of Khyatis. Out of these Khyatis,

Anya-khyati is advocated by Sri Vallabhacharya

Anyatha-khyati by Nyaya School

Abhinavanyatha-khyati by Madhvacharya

Viparita by Kumarilbhatta

Anirvachaniya by Shankaracharya

A-khyati by Prabhakaracharya

Sat-khyati by Ramanujacharya and so on.

It will become an essay if each and every above school is elaborated. Therefore, we shall briefly deal Anyathakhyati, Satkhyati, Akhyati and Anyakhyati.

To explain Khyati, example of shell-silver and rope-snake illusion is universally given by all most all the philosophical systems.

Anyatha-khyati:

Nyaya-Vaisheshika school believes that the cause for shell appearing as silver is due to former experience. According to them, real object is mistaken as another real object, which exist elsewhere. The word "Anyatha" means else-wise and elsewhere. The presented object (Shell) is perceived "else-wise" and the represented object (Silver) exist elsewhere. The shell and silver are both, separately real, only their synthesis their relation as "shell-silver" is unreal. The shell is misperceived as silver, which exists elsewhere, i.e. in the jeweler's shop.

Satkhyati:

Ramanujvedant advocates Satkhyati. According to them every object of this world is Bhautika, that is made of five Bhutas. Therefore, every object contains in greater or smaller amount all five elements in it. In such case, when we see shell on silver, according to R. Vedant, we do not see anything unreal, we see silver particles only which is normally not seen.

Akhyati:

This theory, attributed to the Prabhakara school of mimaamsaa, analyses perceptual error as a "failure in discrimination": the perceiver fails to discriminate between the perceived object and something remembered which is significantly similar to it.

Anyakhyati:

Suddhadvaita theory of error is known as "Anyakhyati". Anyakhyati means: knowledge of an altogether different object (like silver) then which is in contact with sense organ i.e. shell. This is known as "Anyakhyati".

The process of error:

When the Lord's power Maya deludes Buddhi with predominance of Tamoguna after the rise of indeterminate ordinary knowledge, due to sense object (eye shell) contact. Thus when Buddhi (intellect) is deluded the right knowledge, "this is shell" does not arise, because ignorance is product of Tamoguna. Similarly, Buddhi deluded by Maya does not grasp the true nature of the object. Due to the predominance of impressions of silver, Buddhi grasps the resemblance of shining-ness, whiteness etc. and creates silver on the shell. Then, Buddhi grasps this silver, which already exists in the Buddhi. At the time of Samanya-jnana i.e., at the time of sense object contact, silver is not created in the Samanya-jnana, since, silver is absent at that moment and silver is created by Buddhi only after indeterminate knowledge. Therefore, the conclusion can be drawn that the object of Samanya-jnana is shell only. After Samanya-jnana the special kind of knowledge is produced by Buddhi and silver existing in the Buddhi is the object of error.

It is said in the Subodhini "silver is produced by intellect after indeterminate knowledge and intellect only is the cause. This creation which is seen between sense and object is false or illusory".

Sri Purushottamaji says, since there are two different types of perceivers one like ours and another Sarvajna, we have to classify perception in two types. He says, those who are realized persons, for them everything is Pratyaksha. Their knowledge is always true. In their case it is Akhyati, i.e. wrong knowledge is not possible. (Here, it must be remembered that the term "Akhyati" is not used with reference to Akhyativada of Prabhakara) Regarding ordinary people, Anyakhyati has to be accepted. Because of predominance of impressions, Buddhi only projects illusory object influenced by Maya. Therefore, characteristics of silver only are grasped.

Question :2

What is Pushtimargiya moksh? How are these Mukhtis different from them?

Answer :2

Alaukikasamarthya = Pushtimargi becomes capable of experiencing Aadhidaivika svarup and Aadhidaivika Lila of Sri Krishna here only and with his present body-senses only. This is equivalent to Jivanmukti.

Sevopayogi-deha = Pushtimargi attains alaukika Deha and becomes capable of doing Seva of Sri Krishna in the abode of Sri Krishna after death.

Sayujya = If Pushtimargi does not get above Fala then he becomes one with Purishottama Sri Krishna but not with Aksharabrahm.

Question :3

There are 4 types of Muktis shown in the Shastras. What is the difference between them?

Answer :3

Salokya / Samipya = Jiva attains place in the abode of Bhagavan / attains nearer place in the abode of Bhagavan.

Sarshti / Sarupya = Attains similar aishwarya / or similar Roop. Ekatva = becomes one with Bhagavan.

Question :4

What is the meaning of term Khyati, Anyathakhyati etc.

Answer :4

The term khyati denotes bhraanti or errors (perceptual, auditory etc) in Indian philosophy. Various prefixes like Anya Anyatha Abhinavanyatha Viparita Anirvachaniya A Sat etc. differentiates one Khyati from other types of Khyatis. Out of these khyatis,

Anya-khyati is advocated by Sri Vallabhacharya

Anyatha-khyati by Nyaay School

Abhinavanyatha-khyati by Madhvacharya

Viparita by Kumarilbhatta

Anirvachaniya by Shankaracharya

A-khyati by Prabhakaracharya

Sat-khyati by Ramanujacharya and so on.

Question :5

If Maryada Bhakti involves Moksha then Shree Prahlad never had any Kaamna of Moksha. He loved singing and remembering the almighty. That means he could be a type of Pushti Bhakta. Please clarify giving more detail with proper quotation explaining your answer. Also, why Shree Meera, Shree Naradji are considered as Pushti Bhakts?

Answer :5

You are right, being Sarvajna and Bhakta, Prahlad has been considered as Pushti-Pushti type of Bhakta instead of Maryaadaa Pushti Bhakt. However it should be remembered here that desire of Moksha is not the only criterion to decide the nature of Maryaada Bhakti. It is very much possible that some devotees consider Bhakti superior then Moksh. But what if the God has done their Varan (selection) as Maryada Bhakt! Moreover,

Pushti has various shades like: Prasaad, Tosha, Dayaa, Kshamaa, Svabhaavaanupaati etc. If God bestows devotee with Svabhavanupaati Vishesh Pushti then only devotee attains Pushti devotion. Pushti devotion is also of two types: Shuddha and Mishra.

Shuddha Pushti Bhakta = Vrajabhaktas

Pushti Pushti Bhakta = Naarad, Prahlad etc. Being Sarvajna and Bhakta Naaradji also is Pushti Bhakta.

Maryaadaa Pushti Bhakta = Bhishma etc.

Pravaaha Pushti Bhakta = Kriya paraayana

In spite of her intense love and affection for Sri Krishna, seeing her unmatched sentiments with Pushti Devotion in her Bhajan, it is very difficult to regard Meerabai as Pushti Bhakta. Therefore, once Prabhucharana Sri Vitthalanathaji became angry on his disciple who visited Sri Meerabhais place to listen her Bhajans

Question :6

Is Jeeva swatantra? If he is not Swatantra, then is God having Vaishamya. What does Shri Mahaprabhuji comment on the Sutra " Vaishamya Nirghrunya.....".?

If Pushti Jeevas are created before Srushti and there kartutva is not taken into account, is this partiality on the part of God? What happens to the Pravahi jeeva after pralaya? If he gets the Sayujya of God, then why does the Maryada margi or any other margi do so much to attain him.

Answer :6

"Is Jeev swatantra"?

Answer: Acc. to Shri Mahaprabhuji, Jeev is swatantra. But he his swaatantriya)freewill) is a part of Bhagwan FREEWILL. Jeev is a part (Ansh) of the whole- Bhagwan & all the qualities (Gunas) of Bhagwan exist in the jeev in part (Anshatwen). Hence, swaatantriya also exist in Him as part of that goal. But this swaatantriya is not independent of the main whole swatantra of Bhagwan. He is the kaarayita (instigator) Hence, Jeevas kartrutva cannot be other than that where Bhagwan is not the karayita. Moreover, Jeev is not mere an instrument like (jad) non-conscious being But a conscious being. Hence, if kartrutva is conscious kartrutva.

Regarding vaishamya This question does not arise as in our philosophy Brahman has created this shrusti for HIS sport (Leela) from His own self. i.e. He is both an instruemntal & material cause (abhinn nimitt upadan karan) i.e. He has become the shrusti or in other words shrusti is not different from HIM hence, there cannot be any question of partiality or favouritism to once own self just as there is no question of partiality or favouritism to our right hand against our left hand.The same can be understood in detail (from the commentary of Shri Mahaprabhuji on the sutra "vaishmaya nirgunya....in Anubhasya. This also can be refered in the shlok no 76 of Shastrarth Prakaran of Nibandh)

Regarding Pushti Pravah maryada Jeevas: After pralay when shrusti is recreated the pravahi Jeev has to return to this world. Meaning the cycle of birth & death continues in the case of Pravahi Jeev while maryada jeev after death gets sayujya in Brahman & is not reborn His cycle ends there. This is the difference

Question :7

What is the Kaaran(Cause) for the difference in the souls of Pushti,Maryada and Pravaha? If they are based on Ishwar Ichha, then again "Vaishamya Nirghruniya" will set in. If they earn their status by their own past deeds, then Ishwar loses his status.To balance these two problems, we have to bring in the essence of the sutra Lokavattu Leela Kaivalyam". That will further purpose and the motive of creation. At this point, Shri Gusainjis comment in the 22nd verse of Vidhwan Mandanam becomes extremely valuable.This seems to be a highly satisfactory answer for this knotty problem. All the Bhakti schools face this problem. What happens to the Pravahi souls at the time of Pralaya? If they are till Mahapralaya and then absorbed within Brahman as all of them are His Anshas.The problem is being bad souls still they attain the Lord, after a prolonged time. It does not matter as Pushti souls reach thier goal fastest,Maryada Souls faster. Here Pravahi souls reach a little slowly.Anyhow attainment of God is achieved. If we accept this position, the problem is Brahman has a few defective Anshas after Mahapralaya. This pulls down Brahmans status as a slovely fruit with a small defect. If we accept that Brahman cleanses them ultimately then again Vaishamya sets in because He made other souls "suffer" to attain him.

Answer :7

You yourself have an answer to your question i.e. Brahma has created this world from Himself (i.e. raw material/upadaan karan is he only) & that he made this world for his sport (leela) This explains all the queries of vaishamya/nirgunya.

How there can be vaishmaya in any case, i.e. what difference does it make whether he becomes pravahi jeev or he attains Lord or whether he goes to narka as everything is happening to Him to his self. Even He has become narka also.

The sufferer is he only & one who makes others suffer ia also He. Hence, there is nobody except Him & there cannot be any vaishamya. This is why Mahaprabhuji has defined Bhakti in Mahatmyagyaan Purvak i.e. swabhavik advait of swaroop & sudadh sarvatoadhiy sneh i.e. aichik vait. This explains the whole process. I hope this explains everything.

2nd question: What happens to pravahi jeev?

Acc. to me Mahapralay is not a merger (sayujya) but it is the end of one cycle of leela. And here all jad & chetan srushti gets absorbed in Brahma.

Difference between the daivi & pravahi jeevas is that when daivi jeev dies & gets sayujya, he does not have rebirth. While pravahi jeev goes to narka & has rebirth,his

cycle of death & birth does not end till Mahapralay while the birth & death cycles of Pushti & Maryada jeevas & after getting sayujya.

Question :8

- a. What is the definition of Maryadamarg?
- b. Is Maryadamarg still prevalent and available in todays situations?
- c. How does the seva/puja prakar vary from Pushtimargiy seva?

Answer :8

a. Maryada Marga:

Scriptures have shown three Paths to obtain liberation.

1. The Path of Karma
2. The Path of Knowledge and
3. The Path of Upasana

All these three paths are called the Path of Maryada. Maryada means:confinement/restriction. As the course of these paths is restricted within the limit of scriptures, they are called Maryada.

Karmamarga:

The actions like sacrifice etc., shown in the scriptures, are manifestation of the action of Bhagavan. By having such conviction about the nature of Actions, one should perform scriptural Actions by being free from temptation of the fruits that can be had of Actions. Along with this one should dedicate fruits of Action to Bhagava^Vn. Some actions are forbidden in scriptures. Such actions should be abandoned. The indispensable (Nitya-Naimittika) actions which are to be performed as Daily/regular deeds and predestined actions which are to be performed according to the occasions should only be done. By doing this, all the bondages resulted from the actions get destroyed and one obtains liberation. Actions performed by the temptation of fruits, obtains perishable fruits of heaven etc. and not liberation from births and deaths.

Jnana Marga:

The path in which liberation (in the form of union with Aksharabrahma) is being achieved through the means of knowledge shown in scriptures by having detachment and renunciation in all worldly and other worldly matters is called "the Path of Knowledge.

Upasanamarga:

In this path, one takes initiation of the Mantra of the name of ones favorite god as shown in the scripture of Tantra. By worshipping a god or goddess as the Supreme Reality through rites of Mantra liberation is achieved. This is called Upasanamarga or Maryada-bhakti-marga -the Path of Upasana or the Path of Maryada devotion.

b. Sri Vallbhacharya says in Sri Krishnashraya that since Maryada Marg demands purity of Place, Time, Object, Doer, Mantra, Deed etc., and since they are not so pure due to the age of Kali, by and larg, it can be said that Maryada Marg is not feasible.

c. Pushti marg and Maryada marg both have common features like Deity, Devotion, Resort in Deity, Places of pilgrimage, Parikar (Anga Devata), Nitya Seva, Utsava Seva, Diksha, Mantra etc. though both of them have its own interpretations and practices. For example:

PUSTIMARG MARYADAMARG

Bhakti (not for Mukti) Bhakti (for Mukti)

Seva Parikar (Sri Yamunaji, Sri Girirajaji etc.) Anga Devata

Nitya Seva (Mangala - Shayan) Nitya Pujan (Avahan-Visarjan)

Diksha (Nam-Nivedan) Diksha (Narayana-ashtakshara etc.)

Kirtan Mantra

Prominence Bhav of Vrajalila Prominence of Mahatmya

For more information, go through Pushti-pravesh-1.

Question :9

What is Maryadamarg and how does it differ from Pushtimarg?

Answer :9

If you will compare Pushti marg and Maryada marg, surprisingly you will find one to one parallelisms between them. For example PUSTIMARG MARYADAMARG

Krsna Krsna

Bhakti Bhakti

Ananyata Ananyata

Tirtha (Sri Yamunaji, Girirajaji etc.) Tirtha

Seva Parikar (as above) Anga Devata

Nitya Seva (Mangala - Shayan) Nitya Pujan

Utsava Seva Utsava Puja

Diksha Diksha

Kirtan Mantra

We can further elaborate this list. You can see from this list that with minor changes, everything is same in both the Margs. The difference rests only in accepting Shastra Maryada in doing all that. That is to say, if you are doing Krsna seva under the governance of Shastr-Vidhi, it is Maryada Marg. In such case you have to accept and follow Bhavana, Vidhi, Mantra, Dravya, Utsava, Diksha, Rules of qualification, Shuddhi etc as laid down by the Shastra. Whereas, Pusthimarg preaches us to do Bhakti with the sentiment and the way of Vrj-bhakt. Therefore, Pushtimarg is also called Svanatra-bhakti-marga or Avihit-bhati-marg.

Question :10

What is difference between philosophy acintya abeda bheda tattva Sri Caytanya Mahaprabhu and philosophy suddhadvaita Sri Vallabhacharya Mahaprabhu .What is difference and what is similar ?

Answer :10

Shuddhadvaita of Shri Vallabhacharya

It is a name of the philosophical system advocated by Shri Vallabhacharya as an essence of all Hindu scriptures. It says that Brahma, the supreme reality, Himself has taken the form of universe for the divine play, Lila. Therefore, the plurality i.e. Dvaita which is found in the form of sentient object and insentient being in this universe is also Brahma. If we see the universe from the metaphysical viewpoint, everything is essentially Brahma. This is Shuddha-advaita.

Achintya-Bhedabhed

According to this theory, due to the Achintya powers of the Lord, it is neither possible to comprehend the universe as Bhinna from the Supreme Lord nor it is possible to comprehend Abhinna from the Supreme Lord. Therefore, Bheda or Abheda between the Lord and the universe is Achintya i.e. inconceivable-incomprehensible.

Answer: Since no original work is found of Sri Vishnusvami, it is very difficult to compare philosophical thinking of these Acharyas.

Question :11

what does pushtimarg dharam teach in terms of "fate vs. freewil"

Answer :11

In absolute sense, no body is free to do anything except God. But, as far as the Lila is concerned, God has given freedom to the beings to carry out his role in the stage of Lila. You can understand this with the help of an example of the cow tied with the chain. Cow can move, stand and sit so long as the chain allows

Question :12

Shri AcharyacharanKamalebhyo Namah. What are the differences between a vaishnav, Tadiya vaishnav, Tadrusi vaishnav, Harijan, Haridas, Bhagvadiya? Please include more that are not listed in the question.

Answer :12

No difference as such. All such words connote Sri Krishnas devotee, sometimes with little difference of degree of devotion.

Question :13

Shri AcharyacharanKamalebhyo Namah. What are the differences between "Bhagaviya ke Lakshana" and "Shri Yamunapatidas ke Chinha Nyare" in terms of their qualities, adhikarbheda and svarupalakshan...? Are they the same with one being internal characteristics and the other being with actual physical marks.

Answer :13

There is no difference.

Question :14
What is Dharma?

Answer :14

There are two categories of Dharma i.e. duty. One is Atma-Dharma i.e. duties related to the human-soul and the other is Deha-Dharma i.e. duties related to the human body. Worship, remembrance etc. of Shri Krishna is called the Atma-Dharma. It is also known as Antar-Dharma i.e. intrinsic duties. Whereas, the Deha-Dharma is known as Bahya-Dharma i.e. extrinsic duties. This is narrated in Veda, Smrti, Purana etc.

Deha-Dharma is of two kinds: Vishesh-Dharma = specific duty and Samanya-Dharma = General duty. The Specific-Dharma is prescribed on the basis of Varna and Ashrama. It narrates dos and donts of the four classes: Brahmana, Ksatriya, Vaisya and Shudra; and of the four stages: Brahmacharya, Grhastha, Vanaprastha and Sannyasa. The general-Dharma is applicable equally to all the classes of society and all the stages of life. In Manusmrti, Samanya-Dharmas are enlisted as under:

Dhrti-kshama damosteyam, Shaucamindriyanigraha;
Dhirvidya-satyamakrodho, Dashakam dharmalakshanam.

Meaning: Satisfaction, mercy, tolerance, non-stealing, purity, control of sense, knowledge of dharma and soul, truth and cool-temperament- these ten are the elements of Dharma.

All these Dharmas are truly called “Sanatana-Dharma” or “Vaidic-Varnashrama-Sanatana-Dharma” i.e. everlasting Dharma of Varna and Ashrama, commanded by the Veda. Today people know this by the name of “Hindu-Dharma”. The following table explains fairly well the classification of Dharma.

(Dhrti-Ksama-Dama-Asteya-Sauca-Indriyanigraha-Dhi-Vidya-Satya-Akrodha)

1. Dhrti: Satisfaction.
2. Kshama: To be kind to all; never to think ill of anybody.
3. Dama: Tolerance. Treat equally joys-sorrows, respect-insult etc.
4. Asteya: Never to steal, not to snatch away others belongings unjustly and un-righteously.
5. Shauca: To maintain purity in accordance with the scriptures.
6. Indriyanigraha: To prevent all senses like hands, legs, mind etc. from indulging in un-righteous acts. Not to be over-involved in any mundane pleasures.
7. Dhi: To acquire the knowledge of Dharma and of protocol tradition culture etc.
8. Vidya: To acquire the knowledge of Atma-Dharma.
9. Satya: To speak the truth, to be on the side of truth, not to indulge in wrongdoings.
10. Akrodha: To keep mind in control, not to be angry.

Question :15

Shri Acharyacharan Kamalebhyo Namah. Brahma ko jo svarup he vo viruddha-dharama-shrayi aur anandmay he. Dono dharmo ko anusaran me lete hua, sarjane ke purva (jiva and shrusti) brahma ko MUL svarup sakar hato ke nirakar?

Answer :15

Brahmn has a two facet, one is Pram-brahm another is Akshar Brhmn. Srushti is created from Akshar Brahmn. Param-brahmn is Sakaar while Akshar brahmn is nirakaar. Here it is called Niraakaar to negate louikik (Wordly) aakaar only.

Example Param-brahmn Akshar-brahmn World

1 Sun Its' light -

2 Flower It's smell -

3 - Sea It's waves

Question :16

I study Vaisnavism privatly.I would like you to tell me the differences between the pushti marga and the Gaudya Vaisnavism of Sri Caitanya

Answer :16

Chaitanya sampradaya follows Maryaadaa Bhakti while we in Pushti Marg follows Pushti Bhakti. Nature of Pushti Bhakti is clearly explained by Shri Vitthalnathji in his granth namely 'Bhaki Hansa' by distinghising between Pushti Bhakti and Maryaadaa Bhakti.

Maryaadaa Bhakti:

When a person performs Navadhaa Bhakti (Nine rites of devotion) as an instrument to gain love towards God then that type of Navadhaa Bhakti is called Maryaadaa Bhakti. Here Navadhaa Bhakti is an instrument and Love is a fruit.

Pushti Bhakti:

After gaining love in God, a person performs Navadhaa Bhakti in the form of love only as a fruit and not as an instrument it is called Pushti Bhakti. Here there is no two things i.e. one as an instrument and another as a fruit but whatever a devotee does like listening, recitation, recollection etc. due to love and treats as a final fruit only.

Question :17

How we can understand Vallabhacharya Shudhadvaita Vada in reference with Svabhav Vada and other Vadas of Gauttam bhagavan?

Answer :17

Every branch of philosophy is a composition of different theories (Vada) or principles. Out of which theory of causation is the most important and fundamental. Svabhavavada, Pratityasamutpada-vada, Samghatavad etc. are the names of the theories propounded by different philosophies.

Gauttama Buddha propounded Pratitya-samutpada-vada & Samghata-vada. It is not clear who propounded Svabhava-vada. However, all these Vadas results in to the negation of

Ishwara i.e. the creator in a way or other. Shri Vallabhacharya advocated theory of Avikruta-parinama-vada as a theory of causation in his philosophical system of Shuddhadvaita-Brahmavada.

SVABHAVAVADA:

It is in the very nature of every object in the universe to be born, to remain alive and finally to die. This order is like a flow of a river that goes on incessantly. Propounders of this theory were of the opinion that it should not be insisted to the extreme that a certain object is a cause and some other is an effect. Therefore, it is not necessary to accept the theory of cause and effect. In ancient time there were a number of thinkers who were the followers of Svabhavavada.

PRATITYA-SAMUTPADA-VADA:

No effect, what so ever, can ever be produced only by one cause. Because, some effects may appear as the result of one cause, in fact, the phenomenon of cause & effect is not so simple. Every causational phenomenon involves numerous factors & events. When all such prerequisite factors & events gather together (Pratitya), then only any effect (Samutpad) takes place.

SAMGHATA-VADA:

Every object is one and only one of its own kind. In other words, an object is only what it is. For example a tree is only a tree in its own form and nothing else. But when numerous trees are seen to have grown near one another, we called them a forest. In fact there is nothing like a forest except trees. Although the understanding of common people is somewhat such as this: Trees are a cause, while the forest is an effect that is produced out of the trees. According to the Samghatavadains, this understanding is false. According to them, in fact, the forest is nothing but Samghata = a collection, and not the effect that is produced. Similarly, the universe, too, is only a Samghata of a number of transitory objects. Samghata can never be the external reality of the visible world, but it is only an assumption of the observer. Samgatarvada, too, is a doctrine preached by Bhagavan Buddha.

AVIKRUTA-PARINAMA-VADA (unmodified transformation):

When Upadana i.e. material cause (gold) results into the form of the effect (ornaments), and even when no modification or alteration takes place in its original form, in that case such effect is called Avikrtaparinama - unmodified transformation. When any object results into an un-modified form, its transformation is possible in its original form. For example: golden ornaments are Avikrtaparinama of gold. Even though gold is transformed into the form of the ornaments, no kind of transformation or alteration takes, place in the fundamental reality or the attributes of gold. For this reason, by melting the ornaments, the transformation of gold in its former state is also possible.

THE UNIVERSE IS THE UN-MODIFIED TRANSFORMATION OF BRAHMAN:

Brahman is verily both the instrumental cause and the material cause of the universe. No other thing except Brahman plays the part in the creation of the universe. Brahma himself is the creator of the universe and Brahma himself results into the form of the universe, though Brahman holds myriads of names and forms of the universe, no kind of modification occurs in the form of Brahman. Though gold that results into the ornaments it remains gold. And gold does not become extinct for being made/transformed into ornaments. Similarly, though Brahman results into the universe, Brahman himself remains as Brahman. How so much water may be drawn out from the sea, how so much it

may be evaporated by heat, even then the sea remains equally perfect. Though Brahman results into the imperfect, confined (discernible), and limited universe, no kind of loss (abatement) occurs in the perfect-ness the endless-ness and the vastness of Brahman. Again, when ornaments are melted, their transformation into their former state i.e. gold is possible. Similarly, when Brahman wishes to bring out the deluge, he can merge the universe in his own svarupa. At this time the universe becomes non-different (identical) with Brahman. It is for this reason that Sri Vallabhacarya considers the universe as Avikrta-parinama of Brahman.

Question :18

As we know "Jiv ko Svabhav Dust Hai". Then how can one handle it? Can we with the help of Smarna of "Svabhav vijayo bhavet vadati vallabh shrihare" handle it?

Answer :18

Impiousness i.e. Dushtata of Jiva is of very complex nature. Mainly it is understood in the sense of Adhyas-Avidya. It is of five types.

1. Deha-adhyasa: To misconstrue body as soul.
2. Indriya-adhyas: To misconstrue senses as soul.
3. Prana-adhyasa: To misconstrue Prana as soul.
4. Antahkarana-adhyas: To misconstrue inner senses as soul.
5. Svarupa-vismrti: To forget true nature of individual soul, divine soul and their relationship.

The whole system of Pushti-Bhakti-Sampradaya-- which comprise proper understanding of abovementioned misconceptions, Staunch faith in Shri Krishna, Strict abandonment of faith in all gods and goddesses other then Shri Krishna, abandonment of all practices that are unfit with the of Pushti-Bhakti-Sampradaya, Krishna Seva with total dedication of ones ownself with all belongings, abandonment of the utilization of stuffs that are not offered in the service of Shri Krishna, abandonment of bad-company etc., reading-listening-discussion etc. of Shri Krishna's name-character-magnitude etc., regular recitation & study of its meaning of Shodashagrantha, Bhagavat, Initiation Mantra etc. and so on --is devoted to cure the impiousness of individual soul. You can see that the recitation of any Mantra or Verse is one item under the complex course of Pushti-Bhakti-Sampradaya. Therefore it should be taken in that spirit only.

Question :19

What do we mean by rajas-tamas-satvik bhakt or bhakti? What are their sub-divisions? What kind of Bhakti has been treated as best in Pushtimarg?

Answer :19

KINDS OF DEVOTION:

Because of differences in temperament, Guna and paths four kinds of devotion are chiefly narrated in Sri Bhagavata Purana.

1. Sttvika Devotion
2. Rjasa Devotion
3. Tamasa Devotion and

4. Nirguna Devotion.

1. Sattvika-Devotion: Devotion in Shri Krishna guided by the inclination for destroying sins, for making dedication of the fruits of actions; or as an inevitable duty --is called "Sattvika-Devotion".

2. Rajasa-Devotion: Devotion in Shri Krishna for obtaining wealth and affluence or for excellent worlds like heaven etc., or for obtaining praise and power is called "Rajasa-Devotion".

3. Tamasa-Devotion: Devotion in Shri Krishna with evil sentiments like to do harm to others, to deceive people by making a show of devotion or for the sake of jealousy etc. is called "Tamasa-Devotion".

4. Nirguna-Devotion: Devotion in Shri Krishna without having desire to obtain any kind of fruit and by concentrating mind in the Supreme-Being Bhagavan Sri Krsna is called Nirguna-Devotion.

Nirguna-Devotion is also known by the name of 'Ahaituki' or 'Animitta' devotion. A wish to obtain any kind of fruit is called Hetu or Nimitta. Devotion in which there is no Hetu or Nimitta of any kind is called 'Ahaituki' or 'Animitta' devotion. Shri Vallabhacharya has preferably preached Nirguna-devotion by the name of 'Pusti-devotion'-- to which Bhagavan has considered as the best in Bhagavata Purana.

Nirguna-Pusti-devotion is the best of its kinds. Narrating the excellence of Nirguna-Pusti-Devotion in Sri Bhagavata Bhagavan says: Though my Nirguna devotees consider my worship as the very fruit, do not ask for any kind of liberation from me. But when I bestow upon them liberation-- in the form of Salokya-Mukti, Sarsti-Mukti, Samipy-Mukti or Sayujy-Mukti with love, on my own accord --my devotees are not ready to accept any kind of liberation at the cost of my service. This itself is recognized as 'Bhakti-Yoga' of ultimate type and as independent fruit. By this Bhakti-Yoga the devotee becomes free from the influences of all the three Guna and attains devout sentiment as the final fruit.

Question :20

Is it true that Atma travels with the nature? i.e jeev-swabhav. Is it true that ego (ahankar) goes along with the Jiva?

If so, does Jiva has some independent choice to choose for its next janma? i.e, upon my nature do I, or may be, can I pick what sharir or deh I can go in, in my next birth? 4. If so, what is the whole point of karma bank?

Answer :20

According to scriptures Jiva bypasses from body with Sukshma Sharira. It consists of

- A. Four inner senses i.e. Man, Buddhi, Chit & Ahankar ;
- B. Five senses of knowledge (Jnanendriya);
- C. Five senses of action (Karmendriya) and
- D. Five Prana.

Whatever good or bad deed man performs, its impression persists in Shukshma Sharira in the form of Smskar i.e. subtle form.

It is true that Ahankar bypasses from body with Jiva. However, Ahankar has no capability to chouse Jivas future course. Ahankar means a faculty of inner senses, which makes person aware of his role of the doer of actions i.e. Kartrutva.

Question :21

What are the meaning of Anukalpa and Vikalpa?

Answer :21

Anukalp = Secondary choice. Devotee who could not do service of Shri Krishna is generously facilitated with the course of Katha / Gunagan by Shri Vallabhacharya as a secondary choice.

Vikalp = Alternative

Question :22

What are different points in 1) Kevaladvaita 2) Suddhadvaita 3) Dvaitadvait and if others and which Acharya has established these principles?

Answer :22

A very important assumption in all religio-philosophical system is that man suffers from bondage in the course of his life in this world. Various reasons like Samsara, Avidya, Papa-Punya, Adrshta etc. are discovered by deferent systems, which, according to them, involves being caught in an endless cycle of births and deaths. The quest, therefore, is to seek a way out of this bondage, to attain Moksha or liberation. Understanding of the nature of bondage and of the mean to get rid of bondage decides nature of the course (Saadhanaa) of every religious system. Shri Vallabhacharya has briefly discussed those Moksha Sadhans in his treatise Balabodha & Chatuhshloki and in great detail in Sarvanirnaya of Tatvartha-dip-nibandha and Bhashya on Brahmasutra also.

As against this, if we are confined to Vedanta Systems, disparity in Vedanta philosophy is due to the difference in understanding & interpreting scriptures. Scriptures describe Jagat, Jiva, Eshvara, their mutual relationship etc. in a verity of ways. Despite of having unanimously accepted decisive work of Brahmasutra by Shri Vedavyasa on divergent Vedant statements, conclusion drawn by commentator Acharyas varies. Therefore, different names like Kevaladvait, Vishishtadvaita etc. are given to identify their theory distinctly from the other theories. Of these theories

Kevaladvaita — Shri Shankaracharya

Vishisht-advaita — Shri Ramanujacharya

Sahiva Vishishtadvaita — Shri Shrikanthacharya

Dvait — Shri Madhvacharya

Bhed-abheda — Shri Bhaskaracharya,

Dvait-advaita — Shri Nimbarkacharya

Avibhagadvaita — Shri Vijnanabhikshu

Shuddhadvaita — Shri Vallabhacharya

Names are assigned to the respective theories on the basis of the way relationship between Jagat-Jiva and Brahma they define. Brahma is universally accepted factor by all systems of Vedanta. Now the question remains about the type of origination, existence and relation of Jagat and Jiva etc. with respect to Brahma. Here, exactly, differences appear.

Kevaladvaita of Shri Shankaracharya

Upanishad says "Sarvam khalu idam brahma" —this (multifarious universe) all, in fact, is Brahman on one hand, and "Ekameva advitiyam brahma, Neha nanasti kincana" — Brahman is one only, it is not two, there is no diversity here. One statement says that the multifarious universe, which we experience, is Brahman. However, we do not experience this multifarious world as Brahman. Another statement says that there is no diversity here and Brahman is one only, it is not many. However, our experience does not conform this. Therefore Shri Shankaracharya reached on the conclusion that except Brahman, everything is ultimately unreal and therefore fake-Mithya. So, there remains one and only one Brahman. This is Kevala-advaita.

The Advaita-school is of the view that knowledge of man's true nature is liberation. Bondage arises from ignorance of the true nature of oneself and therefore removal of ignorance is the first step towards root out this bondage. This true nature is his innermost essence, the Atman, which is nothing other than Brahman. He, who knows this, is liberated.

Vishishtadvaita of Shri Ramanujacharya

According to this system creation of the world of sentient being and insentient object as an effect of the freely acting causal power of Brahman, under the influence of which Prakriti takes on new qualities. In Vishishtadvaita, effects are real but dependent on Brahman. The world is not illusory or Mayik. Before the emergence of the world in its differentiated state, Brahman exists in its causal-state, Karanavastha. As the world differentiates out, it is in its effect-state Karyavastha. The world is the body of the Lord. Lord alone is truly independent. All else exists depending on Him. Brahman is both instrumental and material cause of the world. In the state of Pralaya, He encompasses Prakriti within Himself in its most subtle form, so that there is no way of differentiating the world from God except conceptually.

Sahiva Vishishtadvaita of Shri Shrikanthacharya

Shrikanthacharya was also supporter of qualified non-dualism of Ramanujacharya. He substituted Shiva in place of Vasudeva of Ramanuja, which embodies the highest conception of Brahman.

Dvaita of Shri Madhavacharya

Dvaita system does not accept Brahman as material cause of the world. According to Madhva, there is absolute fivefold distinction. 1. God is distinct from souls 2. God is distinct from Matter 3. Soul is distinct from Matter 4. This soul is distinct from that soul and 5. This matter is distinct from that matter. His philosophy is, therefore, known as Dvaita, dualism. According to him, devotion to the Lord Narayana alone would entitle one to achieve absolution.

Bhed-abheda of Shri Bhaskaracharya Bhaskaracarya maintains that the relation between Jiva and Brahman, as well as the relation between Jagat and Brahman can be viewed as the relation between Shakti and Shaktimat. The relation between Shakti and Shaktimat is one of Bhed-abheda, i.e. identity-cum-difference. The relation between Brahman and Jiva may be compared with the relation that obtains between a fire and the sparks that emanate from it. The sparks are fiery by nature, but they cannot be totally identified with the fire from which they emanate. The relation between Brahman and Jiva is thus one of identity-cum-difference. So long as the Jiva-s are not liberated, they are different from Brahman, but once they are liberated, they cease to be different from Brahman, since at that stage, there remains no ground for distinguishing them from Brahman. The relation of

identity-cum-difference also holds between a material cause and its effect, and consequently, the relation between Brahman and Jagat is also one of Bhed-abheda. The world is a real transformation of Brahman, but Brahman, being omnipotent, nevertheless maintains its intrinsic nature while undergoing this transformation.

Dvait-advaita of Shri Nimbarkacharya

Nimbark theory is more or less similar to Ramanuj theory. According to this system Jiva is dependent on Brahma. However, in the state of Mukti also, Jiva remain apart from Brahma. In this respect there is some sort of Advaita and some sort of Dvait, also.

Shuddhadvaita of Shri Vallabhacharya

It is a name of the philosophical system advocated by Shri Vallabhacharya as an essence of all Hindu scriptures. It says that Brahma, the supreme reality, Himself has taken the form of universe for the divine play, Lila. Therefore, the plurality i.e. Dvaita which is found in the form of sentient object and insentient being in this universe is also Brahma. If we see the universe from the metaphysical viewpoint, everything is essentially Brahma. This is Shuddha-advaita.

Question: 23

would you please explainkrishnarasa in the light of shruti raso vai sah?eloberatethis rasas tome? Q2how to recognize the person who has relish this rasa.?

Answer: 23

1+2

Ras is of two fold: 1. Samyog and 2. Viprayog. Shruti says: Sri Krishna is Ras. And one who attains such Ras becomes full of Anand. That means whosoever experiences Samyog and/or Viprayog of Sri Krishna in the form of Seva and/or Gunagan becomes full of Anand i.e. divine joy if it can be translated that way!!!

SADACHAAR

Question :1

What is the difference between taking bath and Shnan?

Answer :1

Saucham tu dvididham prokatam baahyaabhyantaram tathaa |

Mrujjalaabhyaam smritam baahyam bhaavshudhhistathaantaram || Vaadhul Smriti 19 ||

Translation:

There are two types of purification i.e. internal and external. Taking bath with water, sand or soap is called an external purification while purification of mind with good intention or feelings is called an internal purification. One not having a feeling of an envy, hatred, an anger, delusion/ignorance, greed etc towards anybody, is called an internally purified.

Gangaatoyen krutsnen mridraishch nagopamaiha |

Aamrityoshaacharan shaucham bhaavdushto na shudhyati || Daksha Smriti 5/2/10 ||

Translation:

If someone takes a bath with all the sand/soap and Ganges water during one's whole life but not having an internal purification, then one can not be got rid of an imperfection.

Thus an internal purification is an utmost important. God exists everywhere and inside every one. Then why one should have a feeling of an envy, hatred, an anger, delusion/ignorance, greed etc towards anybody. One should keep a sentiment of friendship with everyone, have a clear understanding in the mind that each state of surroundings is a granting of boon by God and perform duty as an order of God with His remembrance all the time.

Further there are seven types of Snaan described in our Scriptures.

Maantram Bhoumam tathaagneyam vaayavyam divyamev cha |

Vaarunam Maanasam chaiv sapta snaanaanyanukramaat ||

Aapo hi shthaadibhihimaantram mridaalambhstu paarthivam |

Aagneyam bhasmanaa snaanam vaayavyam gorajaha smritam ||

Yattu saatapavarshena snaanam tad divyamuchyate |

Avagaaho vaarunam syaat maanasam hyaatmachintanam ||(Achaarmayukh)

Sprinkling water with Mantra utterance is called 'Mantra Snaan'

Applying sand/clay to the whole body is called 'Bhoum Snaan'

Applying clay of cow's hoof to the body is called 'Vaayavya Snaan'

Applying an ash to the body is called 'Agni Snaan'

Taking a bath by rainy water in the Sun is called "Divya Snaan'

Taking a bath in the river is called 'Vaarun Snaan'

Meditation inside one's soul is called 'Maansik Snaan'.

Thus one gains a purification relating to God and soul also in addition to a cleanliness of ones body.

Question :2

How do we purify five tatva everyday?

Answer :2

According to our ancient religious scripture, a householder should perform six deeds daily in order to get rid of three types of obligations relating to god, ancestor and a man and three types of impurities relating to divine, soul and material.

Sandhyaa Snaanam Japashchaiva Devataanaam cha Poojanam I

Vaishvadevam tathaathithayam Shat karmaani dine dine II (Bri.Pa. Smriti 1/39)

Translation:

A man should perform snaan, sandhyaa, jap, devpoojan, balivaishvadev and guest hospitality these six deeds daily.

First son of Shri Vallabhacharji namely Shri Gopinathji also says in Saadhandeepikaa that Sauchaachaarviheenasya aasuraaveshsambhavaat I

Tataha swaahnika dharmanaam aacharopi prasjyate II 19 II

Snaanam Sandhyaa Japo Homaha Swaadhyayaha Pitrutarpananam I

Vaishvaldevaarchaa etii shatkarmakrut bhavet II 20 II

Yathaa hi skandha-shakhaanaam taror moolaabhishechanam I

Tathaa sarvaarhanam yasmaat paricharyaavidhir Hareha II 21 II

Translation:

There is every chance of being in a state of devilish to a person not having purification and other related deeds. Thus one should perform these deeds daily.

A man should perform, snaan (Bath), sandhyaa (Prayers three times a day), jap (the silent repetition of a Mantra), a burnt offering (Homa), devpoojan (Worship of God), balivaishvadev (Offerings to animals) and guest hospitality, these six deeds daily.

A worship of God makes a worship of all like an irrigation in to a root of a tree makes nourishing of all parts of a tree.

Thus daily six deeds makes purification relating to material and soul (Aadhibhoutik and Aadhyaatmik) and worship of God makes divine purification (Aadhidevik). These three types of purification includes five tatva purification also.

Question :3

My question is about "SUTAK". A) What is it? B) Why do we (In Hindu Religion) observe it for 16 nights ? I live in USA and I have asked this question to our acharyas

whenever they have visited USA. But I am not satisfied with the answers I have received. Please kindly explain. Thanks.

Answer :3

Sutak or Asauch means impurity caused by birth or death in once family or in clan. Sanatan Hindu Dharma regards Shastra as supreme authority. Very often Shastra commands like the king where it gives no reason or clarification rests behind its commandments. However several reasons are bring out by Shastric thinkers.

Shastra of Sanatan Dharm believes that certain types of separation and association of relations brings impurity. Therefore Shastra orders to undergo purification process like bath, Prokshana (to sprinkle water), Achaman(to sip water) etc in the cases of bodily discharges such as spiting, sneezing, urination, defection, menses and so on. Similarly in the case of death (separation) of any member or birth (association of new relation) in the clan, Scriptures orders to observe Asauch or Sutak of 10 nights for Brahman, 12 for Kshatriya, 16 for Vaishya and 30 for Sudra. This is to be followed up to seven generation. As generation gape widens days of Sutak lessens.

Shastra believes that in the state of excessive grief and happiness, person often loses his control over his emotions, sense of duty, routine works etc. Therefore, during the days of Sutak scripture imposes compulsory suspension of all the duties of Varna and Ashrama. This way scripture gives concerned people sufficient time to overcome from grief and return back to normal life and facilitates relatives also to help concerned members of the family by their warm company.

Earlier in Bharat, Varna-Ashram was the religio-social setup. Nowadays it has become a matter of history. Earlier society was concentrated; relations were more intimate and long lasting; feelings were strong. Today density of population has been increased to the greatest extent but sense of togetherness is lessening; relations are becoming superficial and trivial and feelings are becoming weak. For this all such rules and regulations seem awkward today. The reason for this is: change of social setup.

Question :4

This may be a bit odd question! Why do we have to follow 3-day seclusion upon rajashwala dharma? The most common answer that I came across was the whole point of giving rest to the female due to loaded household chores in the ancient days and the second one was that it is what we follow from the Shashtra. However, I think there must be the reason for the Shashtra rule. Can I please get that? And for the first part, may be it can be my thinking, but I think the point of rest is almost a nullifying situation in the present day. How can we understand or justify the deeds in that case?

Answer :4

Stri-bhu-jala-drumaih-eno vishvarupa-vadhodbhavam,

Vibhaktam-anugrhnadbhir vratra-hatyam kva marjmyahm

In above 5th verse of the chapter 13 of 6th Skandha of Bhagavat we find description that Indra was guilty of Brahma-hatya because of the execution of Vrtrasur. Woman (Stri), Earth (Bhu), Water (Jala) and Tree (Drum) shared his guilt. Among these Indras guilt was

placed in the Raj (menstrual discharge) of woman. This is the reason why Hindu woman observe 3-day seclusion in her course.

Question :5

Why do vaishnavs not eat onions? Is there a simple reason - i have never been given a reason - it would just be nice to know to pass on to people when they ask. I find that the our elders often arent interested in giving explanations so if u could shed light then I would be grateful. Thank you and Jai Shree Krishna.

Answer :5

Scriptures has its own style of classification of things with which we come across in our daily life or in the scriptural rites. There is deep thinking behind such classifications. Reasons behind such classifications do not remain the same all the time. Roughly speaking we find classification of things from the point of view of fitness, specific event connected with that particular thing, connection with the Gods like Vishnu-Shiva-Brahma, origin, fragility, qualities like colour-test-smell-look-hardness etc. Out of these, classification on the basis of Guna is the most popular. Things are divided in four classes: 1. Nirguna 2. Satvik 3. Rajas 4. Tamas. The order is descending. Further they are divided as per its degrees like Sadharan Satvika – Ati satvika, Sadharana Rajas – Ati rajas etc. In the group of vegetables, onion is considered to be Tamas, may be due to its look, colour or origin. Therefore vaishnavas do not eat onions..

SEVA

Question :1

What is "CHORSA"?

Answer :1

Thick fabric for covering purpose.

Question :2

What is meant by "KOT KI AARTI"?

Answer 2

Aarati designed similar to Kot ki Sanji.

Question :3

"adbhanga katli ko pana" means what?

Answer :3

Soup made of unripe mango. Usually offered in Ushnalal. Recipe: (Adabhanga)Boil unripe mango, crush, add water, salt, turmeric powder and (crushed)Rai. Jira-Hing Chonk.

Question :4

"gadar lal sari walo" means what?

Answer :4

Gadar with red stripes.

Question :5

1st choki, 2nd choki means what?

Answer :5

It could be either Bhoga Choki or square pendent offered in Bhari Shringar.

Question :6

"Diwaalgiri dubhash ki" means what?

Answer :6

"Diwaalgiri" means wall-covering. A flexible fabric placed before wall as decoration.

Question :7

"kaam ki chandrika " means of which type?

Answer :7

Chandrika decorated with Jari work.

Question :8

"kaar-choki" means what?

Answer :8

Do not know. To get proper answer please ask very Acharya whose Reet Pustak you are referring. Some words and phrases may have specific meanings at specific places.

Question :9

Why "kunwara bhog" is offered at the time of "Govardhan Pooja"?

Answer :9

Seva kram of Annakutotsava is followed according to the Lila sported by Sri Krishna in His Avatar time. Please refer "Goda baitha gopal ..." kirtan.

Question :10

"Surang-durang" vastra means of which type?

Answer :10

Two-color cloth having prominent red color. To get proper answer please ask very Acharya whose Reet Pustak you are referring. Some words and phrases may have specific meanings at specific places.

Question :11

"Saaj tat-bandhi ko" means what?

Answer :11

Please provide complete reference. Or to get proper answer please ask very Acharya whose Reet Pustak you are referring. Some words and phrases may have specific meanings at specific places.

Question :12

What is the meaning of the word "kot"?

Answer :12

Fort.

Question :13

What is Krishna rasa?

Answer :13

Krishna Bhakti.

Question :14

What is the meaning of Vraj Charya na pad and Hilag na pad and why we sing those padas in front of Shri Thakorji.

Answer :14

Once Sri Ramchandraji was passing through one Ashram situated in Dandakaranya inhabiting 16,000 Rushis, Rushis mesmerized by the divine charming personality of Sri Ramchandraji. They requested Ram to accept them as His beloved. Ram promised to satisfy them in Krishna avatar. Rushis became 16,000 Kumarikas in Krishna avatar. In order to attain Sri Krishna as their husband Kumarikas observed Vrat and Yamuna Snaan from the first day of the dark half of Margshirsh, (Guj. Kartika) well known as Gopmaas. This is known as "Vrat-charyaa". This Lila has been reported in the 22 Chp. of Skandh 10 of Bhagavat Puran. Kirtan of above Lila is sung in front of Sri Thakurji in Gopmas.

"Hilag" means attraction; acquaintance; love etc. Sentiment of profound attraction and love has been expressed in the Kirtan of Hilag.

Question :15

Indramaanbhanga Kirtans are usually sung after Annakoot aarti. But, in a Vaishnavas house, if the Annakoot is done later, then can the Indramaanbhanga Kirtans be sung from the Gujarati new year?

Answer :15

Kirtan of Indramaanbhanga can be sung before Gopashtami.

Question :16

In mangala samay, in Kirtans Jhanj is not played at all. But, can it be played during the Utsavs and Badhais in Mangala? Plz. guide.

Answer :16

On the Utsava of Janmashtami Jhanj is played in Mangala also.

Question :17

Can a widow do Aarti with the use of Ghee and cotton of Shrinathji at her home?

Answer :17

Yes.

Question :18

- A. Deewali, Ankoot & new years vidhi.
- B. Please tell me the meaning of pra-patti marg.

Answer :18

A. In Seva vidhi, New Year is not celebrated according to the Gujarati tradition but according to the tradition, which was followed by Sri Nandarayji in Vraj. Accordingly, New Year is celebrated on the first day of the month of Chaitra.

B. prapatti means Sharan; the path of surrender.

Question :19

This time Dhan-teras and Rup-Chaudas are together, then which one do we observe and which shringar can we offer, according to Dhan-teras or Rup-chaudas?

Answer :19

Shringar of Niyam starts from Ekadashi. Therefore, if some Tithis clubs then Shringar of Kshaya Tithi should be offered before Ekadashi. Accordingly, this time 14 is a Kshay Tithi. Therefore, Shringar of 14 should be offered on 9 or 10. And Abhyanga Snaan of 14 should be offered on Deepavali morning.

2.

(a) Which kind of pearl can be used to make malaji?

(b) Which Attar should be used in Diwali?

2/a

No specification. You can use whichever best is available.

2/b

Gulaab.

Question :20

1. What is giving kaani, while offering to Sri Thakorji?

2. What is the importance of filling Zariji at Baithakji?

3. What should we do if we go to Bathakji?

4. What gems and jewellery we can offer at Bathakji?

Answer :20

1. In Pushti-bhakti-sampradaay seva is performed by keeping bhaav of Daasaanudaasatv. It shows our respect towards senior devotees and Acharyas. Moreover, we entertain the feeling that we do service of Sri Krishna who is the son of Sri Nand-Yashodaji and who is the God of all gods. We are ordinary worldly being. We do not have Adhikar (qualification) like Vraj Bhakta. How can we serve to the God of all gods without having such Adhikar? Therefore, we do Seva of Sri Krishna on behalf of Nand-Yashoda and Mahaprabhu Sri Vallabhacharya etc. Keeping this feeling in mind we give Kaani. Kaani is a kind of influence.

2. Seva of our Guru.

3. Available Seva, Jap of Mantra, Paath of Granth, Study of Granth, Kirtan etc.

4. Mahaprabhu Sri Vallabhacharya lived life in the simplest manner. Besides Brahmin householder he was an Acharya. He did not embellish himself by any ornament. Offering gems and jewelry or Topi-Pag-Chanerika etc. to such an Acharya could be against his will.

Question :21

1. Jaishrikrishna, what is Prasadi Tilak mean?
2. Which Aarti can we sing during Nitya Seva Kram
3. When we can do Aarti in Nitya seva?

Answer :21

1. There can be prasaadi Kumkum, Vastra, Bhog, Mala etc. but never heard Prasadi Tilak. Please clarify in which context you are asking this question.

2. Sri Gusaniji has written four rhymes to be sung during different Aartis. They are known as Aarya.

Mangalaa- aaraartika-aarya = Mangalam Mangalam vraja-bhuvi-mangalam ...

Rajabhoga-aaraartika-aarya = Vrajaraaja-viraajita-ghoshavare ...

Sandhyaa- aaraartika-aarya = Haribhakti-sudhodadhi-urdhikare ...

Shayana- aaraartika-aarya = Sharanaagata-bhiti-nivrttiparam ...

Question :22

Jai Shri krishna, We all are focusing on how we can continue to perform Shri Thakorjis seva and reinforce Pushti philosophy on us. What can we do so that next generation also understands pushti philosophy and can continue pushti sampraday to next century? What are Shri vallabhkul (Maharajshris) doing this area? Jai Shrikrishna Rajiv.

Answer :22

Unfortunately there is no unanimously accepted and/or competent governing body of Acharya or Follower Vaishnava exists in Sampradaay that can ponder over such issue. Whatever body exists is good for nothing. So it seems very difficult to do anything at the level of Sampradaay as a whole. However the scenario is not so dark. Various Acharyas and follower Vaishnavas are doing very concrete work in this direction. For example:

Publication of original Sanskrit Granthas

Translation of such Granthas

Modern Interpretation of such Granthas

Pravachan on Granthas

Classes to teach Granthas

Examination courses of Sampraday

Internal & External Seminars on various subjects

World Wide Webs of Sampraday

Libraries and distribution centers of the literature of Sampradaay

News Letters and Magazines

Training programmes for Acharyakul and followers and so on.

From all this, it seems that as far as the facilities are concerned to day we are in far better position then over predecessors. What is lacking is commitment.

For the betterment of future Pushti generation every Pushti follower must make a rule to spare some time exclusively for the study of his Sampraday from his long life apart from the pertinent effort to follow the principles of the Sampraday in his day-to-day life. In that period, he should try to learn as far as possible each and every aspect of the Sampraday such as,

Sanatan Dharma
Mantra Jap-Dhyaan
Paath
Study of Grantha such as
Shodashgranth
Prameya-ratnaarnav
Tatvaarthadeep-nibandh etc
Seva-vidhi
Roles of purity
Kirtan
History of Sampradaay
Literature of Sampradaay
Etiquettes of Sampradaay
and so on.

As said earlier, dont ask where to go for all this because, at present, there is no such facility in our Sampraday. However, you will definitely find three-four places where you can fulfill your requirements. You must not forget: If there is will there is always way.

Question :23

what is importance of radhastumi in pushtimarg?

Answer :23

Kindly click on the link to below to find the importance of Radhastami in Pushtimarg.
<http://www.pushtimarg.net/English/Festival/festivals.htm#radhashtami>

Question :24

Why do we saw mirror to Thkorji while awakening?

Answer :24

Such practice is nowhere seen. Usually mirror is shown to Thakuraji after offering Srungaar, before & after Rajabhoga Aarati. However, seeing our face at the time of

opening our eyes first in the morning could be pleasing experience. So, if somewhere mirror is shown to Thakurji while awakening it is thrilling.

Question :25

Why do we not offer ringan in Chaturmas to Thakorji?

Answer :25

The 11th day of the bright half of Ashadh is known as Shyani Ekadashi. It is the beginning of Chaturmaas, the four auspicious monsoon months, which are full of festivals and celebrations. At the end of this festive period comes Prabodhini Ekadashi, a sacred day on which Vishnu awakens again to take control of the cycle of the universe. THE SIGNIFICANCE OF CHATURMASYA VRAT Once, on being asked by Narad about the importance of Chaturmasya, Brahma said : Chaturmasya is the period of four months during which lord Vishnu is believed to take rest in ksheer-sagar. So quite naturally, all the oceans, rivers and ponds are believed to attain divinity due to the presence of Lord Vishnu in ksheer-sagar during this period. This is the reason why great importance has been attached to taking holy bath during this period. All the deities are believed to dwell within Lord Vishnu during this period. Going on pilgrimage to holy places and taking holy dips in rivers bestow indescribable virtues. IMPORTANCE OF ABSTINENCE DURING CHATURMAS: Continuing with the importance of austerities observed during Chaturmas, Brahma said : "Human beings are bundle of desires and long for worldly things. So, there is a great importance of abstinence and forsaking things, which one is very fond of. Therefore, in Puranas, including Ringan, many things are suggested for forsaking.

Question :26

- 1) what is the real procedure of doing "ADHIVASAN" on all the occasions of utsawas ?
- 2) what is meant by "KOT KI AARTI" ?
- 3) what is "CHORSA"?
- 4) what is "TAT-BANDHI" ?

Answer :26

1. Send your postal address. We shell provide it to you.
2. Special kind of Aarti done on the last day of Saanji.
3. Kind of spreading cloth.
4. Not understood.

Question :27

Why do we supposed to put mala in the Gaumukhi while doing jap? How should the jap be done?

Answer :27

Mantra is a secrete formula. So the recitation of mantra is done in a secrete way. That is why at the time of Jap, Jap-mala is being shrouded in Gaumukhi.

Question :28

Kya hum achman ka jal jo hum thakurji ko karte hai liya ja sakta hai ya nahi? Can we take the Achman jal which we do to our thakurji?

Answer :28

Yes.

Question :29

Why we cannot offer tea to Lala?

Answer :29

Bhagavan is the supreme Lord. He should be offered offerings that are of the best quality. Tea - coffee are obsessive drinkables and hence their use is condemned.

Question :30

1) I have just come to U S A. My parents are in India. I want to do something for my Lalan, what should I do?

Answer :30

Question is not clear. However, it seems that your deity is in Bharat. In such case, obviously you can not do Seva. As per the preaching of Sri Vallabhacharya, those who can not do Sri Krishnas service should resolutely adopt the course of Kathaa that is to say they should do Gunagaan of Sri Krishna, should study Bhagavat, Vaartaa, Shiksha-patra, Grantha of the sect etc.

Question :31

why do we apply chova to thakorji during holi khel. Which sakhi does this represent?

Answer :31

With the sentiment of Shri Yamunaji , we apply Chova to Shri Thakorji during Holi Khel. Shri Yamunaji represents a group of 'Nirguna Devotees' of Lord Shri Krishna.

Question :32

jai shri krishna, I like to know that in gruh seva once cant perform aarti using diva. if we do yamunashtak path can we do aarti (yamunaji ni aarti) using diva? we are very confused, because here not many vaishnavs and all are telling different things.

Answer :32

Generally Aarti using diva made up of wheat & turmeric powder, is performed on the occasion like Raksha Bandhan, Bhaiduj, Janmastmi, Praakatyatutsav of our Shri Thakorji, Shri Valabhacharya, Shri Vitthalnathji etc. as prescribed in our Sevaa Kram, otherwise simple Aarti is performed on other occasions. One should sing kirtan padas of devotees and speaks Shlokaas written by Shri Vitthalnathki while performing Aarti. Path

of Yamunashtaka is to be done at the time of filling water into Jhaari of Shri Thakorji. Yamunaaji Aarti is generally sung in the satsang and not in the Sevaa.

Question :33

It is said that for seva, it is necessary to have Shri Giriraji birajman, along with the Lalji swroop. Is it so ? However when we read 84/252 vaishnav varthas, this aspect is not illustrated, and one does not come across such mention or instances, why ?

Answer :33

It is not necessary to have Shri Thakorji along with Shri Girirajaji. One can serve Shri Girirajaji independently as Shri Thakorji only. There two swaroops of Shri Girirajaji, one is as 'Haridasvarya' means true devotee of Lord Shri Krishna and another is a swaroop of Lord Shri Krishna Himself. Lord Shri Krishna established this fact in Goveradhan Leelaa as described in Shrimad Bhagavat.

Question :34

Can't we have our Home Thakorji, a family member also wearing (ocassionally) modern clothes in addition to our Mugal style attires?

Answer :34

In Pushti-Bhakti sect, only love/affection is the guiding force, not rituals in Krishna-Seva. The devotee should perform all rituals with love, but it is difficult to have love at the preliminary stage. A pushti devotee is also required to follow worship that pleases Lord Shree Krishna, but he is not able to identify that which style of worship will please Lord Krishna in his preliminary stage of worship. In order to solve this problem, God himself appears here in the form of Shree Acharya to liberate the people (as explained in Shree Bhagawat Acharya yaitya vapusha swagatim vyanakti). Lord Shree Krishna himself incarnated as the initiator of Pushti sect (an Original Priest) i.e. Shri Acharayaji and has developed a specific style of worship which is respected in Society and religion and also can please Lord. This style of worship is indicated and explained in sixteen treatise i.e. Sodash Granth, Nibhandh etc. Thus it is the best to worship our Lord with this preached style because even if a person does not have love towards Lord Krishna and he does not know the way of worship to please Lord, but if he follows this preached path, he will be liberated. This aspect is also well explained in Shree Bhagawat as follows:

Swayam Samuteerya sudustaram dyuman,
bhavarnavam bhimmadabhrasauhridaha
bhavatpadambhoruhnaavmatra te
nidhaay yataaha sadanugrahobhavan

Meaning:

This world ocean is so dangerous that it can not be crossed with all sufferings also. But these gentlemen i.e. Acharyas are full of pity. They themselves achieve the divine goal and help others also to attain the same by creating the suitable path. They have left here the boat in the form of the path to cross this difficult ocean. Now lots of people are able to cross the sea with the help of this boat.

Here in this verse Sadnugrahobhavan means God is favouring people who accompany these gentlemen (Acharyas) by following the path indicated by these Acharyas and gives them desired fruits even if these people do not know how to cross this difficult ocean.

Shree Mahaprabhuji also advocates that we should worship our Thakorji as an Emperor of Vraja. Thus an emulation sentiments of Vraja-devotees is an internal and unobservable personal factor. For the accomplishment of this purpose, the poems narrating these sentiments are to be sung. So while worshiping we have to treat Shree Thakorji as divine characters of Shree Krishna as infant, child, boy, etc. A true controller of entire universe the Ultimate Reality, when assumed the ownership of Vraj and brought up in the lap of Shree Yashodaji, then only residents of Vraj, who were not knowing any means of Self-liberation, were liberated.

That is why Shree Mahaprabhuji states in ‘Shree Subhodhini’
Nisadhan falaatmaayam pradurbhutosati gokule
Tataevasati neinaschitayamehike parloukike.

When Shree Krishna was born in Gokul, the Vrajbhakta who do not know and cannot follow the rituals to get elevated\liberated, got the ultimate goal. With this fact, now such simple people can also become carefree from these worldly matters and other worldly matters and with their ill effects. That is why one should understand Shree Krishna as an Ultimate reality as his greatness and then one should emulate sentiments of Vraja-devotees in all activities of Krishna-worship in one’s house. Visualise the various spots\places in Vraj where Shree Krishna played, in our house. Various sentiments of Vraj-devotees may not be developed in our mind, but then those incidences and responses could be brooded by singing Kirtans which can facilitate the process. This principle is also established by Shree Acharyaji in Sanyas Nirnay as

Kondinyo gopikaha prokta guruvaha sadhanam cha tadbhavo bhavanaya siddhaha
sadhanam nanydhrishyate

means Kaundinya and the Gopikas have been proclaimed the gurus of such renunciation. And the means of attaining it is theirs; love is brought to perfection by meditative imagining, no other means is needed.

Shree Acharyaji has explained in Shree Subhodhini the meaning of Satanic acts, which tried to disrupt/put obstacles in the play/relations between devotee & God in Vraj act (Vrajleela). Putana was considered as an ignorance of Vrajbhakta. Trinavat was their impulsive attitude (Rajasbhav). This way many satanic senses like pride/ego, identifying self with motor organs (Indriyadhayas), material attraction (Vishyasakti) etc, are narrated in Subodhini. These Satanic senses can be identified with persons who oppose/interfere in our worship which is performed as per principle of Shree Acharyaji. The way, in which Shri Krishna destroyed the Satan in Vraj act (Leela), we can safely get assured that the Thakorji in our house will also destroy all obstacles in our Seva provided we perform Krishna-worship in the way described by our Shree Acharyaji (Seva Krutiguroraagya).

This way one who can maintain Seva and Katha both, should think of Vraj act of Shree Krishna during Seva and in other time, in absence of Seva, should think of Shree Krishna in Vrindavan by remembering, listening and singing such Kirtans. The one who cannot maintain Seva, should feel the separation as the Vrajbhakta felt, when Shree Krishna went to Mathura and feel the excitement of Vrajbhakata when they listen to stories of Shree Krishna by Uddhavji. Such Vaishnav should associate himself in Katha listening with the above mentioned response. These two types of responses are narrated by Shri Acharyaji in 'Nirodh Lakshan'. The character of these feeling can be known from the Kirtans, by the true devotees.

Thus in order to have a sentiment of Vraj-Leelaa as mentioned in above paragraphs in our Krishna worship at our house, we should adore & offer dresses to our Lord in a such a manner that can visualize dresses & sringaars of Vraj as described in Kirtans, padas sung by famous Eight-devotees. Modern dresses as per your suggestions do not instigate this Vraj Leelaa sentiment. Hence one should try to follow Krishna worship rituals as prescribed by our Acharyas only and not otherwise. One can deviate from this rituals only in exceptional cases of advanced love & attachment towards Lord Shree Krishna.

Question :35

Dandvat Pranam.....!!!! In my family, we have a seva of Chitra Swaroop-Shrinathji since last more than 30 years. Chitra Swaroop-Shrinathji had been pusht by H.H.Goswami 108 Shri Govindlalji of Kamvan (Pancham Peeth). We all are doing seva according to Shri Vallabhacharyajis seva-riti. We offer sakhadi and we have seva from Mangala to Shayan. We observe all the utsava according to the pushti - seva riti. Since last four years, some vaishnava had advised my parents to keep the Chitra Swaroop of Shri Vallabh without pusht and also keep the Chitra Swaroop-Vallabh during all the bhog. Here, my question is..... Is it advisable to keep the Chitra Swaroop-Shri Vallabh which is not pusht by any of the Goswami of our Pushti Sampradaya...with the Chitra Swaroop-Shrinathji which is pusht since more than 30 years. I want to know is it fair...? I am always telling to my parents that this is not fair. Yes.....I do have lots of respect to Shri Vallabha.....whose Anugraha has guided us to do seva. I do have lot of respect to all the Granthas and Seva riti of Shri Vallabh. But.....my mind say no to offer bhog.....to Chitra Swaroop-Shri Vallabh which is not pusht..... in presence of Chitra Swaroop-Shrinathji which is pusht. I know that everything in our Pushti Sampradaya is based on the bhav. Give me the clear shuddh pushtimargiya answer. I am confused a lot. With due respects and regards.....Jayesh

Answer :35

As per pricinples of our Pushti bhakti sampradaya, Pushti soul should serve Lord Shri Krishna as our Master as directed by Shri Mahaprabhuji in Sidhhaantmuktavali and Chatuhsloki.

One may serve our Guru Shri Mahaprabhuji: as follows:

By following His teachings and spreading the same among other Pushti Souls.

By serving Him in His Bethak where seva of Shri Mahaprabhuji is performed as per principles of our Sampradya and not otherwise. Now a days majority of Mahaprabhujis bethaks are on contract basis. One should not go there to perform seva.

By doing jap & path relating to Shri Mahaprabhuji like Sarvottamstotra, Vallabhastka etc.

In your case you may make seated hospitably a Swaroop of Shri Mahaprabhuji seprately from a Swaroop of Shri Thakorji and not along with Shri Thakorji while performing seva of Shri Thakorji, have a sentiment that Our Thakorji accepts our seva due to Shri Mahaprabhujis only. Although there is no defference between Shri Thakorji & Shri Mahaprabhuji, still Shri Mahaprabhuji prefers to play with Shri Thakorji as His Sevak and we also should observe His dignity in that manner.

Question :36

I have read that Sri Mahaprabhuji started the Raag-Bhog-Shringar pattern in Pushtimarg. How authentic is this information? If he did start this pattern and not Shri Gusainji, then how did He go about with it? What did He classify as Raag-Bhog-Shringar and how did it differ from Shri Gusainjis expansion of it? Moreover, what name did He give to the Raag-Bhog-Shringar Pattern which He started? B) What shape did Shri Gopinathji give to this Raag-Bhog-Shringar pattern? How did it differ from Shri Mahaprabhuji and Shri Gusainji? C) It is said that Shri Gusainji made the Raag-Bhog-Shringar pattern reach the peak of its development. What was His contribution to it and what was the ultimate height it has reached under Him? D) Can the various arts in Pushtimarg be classified in any way under the Raag-Bhog-Shringar pattern? if yes, then please specify how? Waiting anxiously for your authentic and detailed response. Thanking you in anticipation. Yours truly, Khyatis Jai Sri Krishna and Pranam.

Answer :36

Abhista Sukhada Laukika Raga Bhoga Sringara Viniyoga in Krishna Seva:

What are these things which can be used/offered for the sake of Shree Krishna? Shree Acharyaji explains in 'Sarvnirnay nibandh' as

“Yadyadishttamam loke yachchatipriyamaatmanah, Yensyaannivrittishchitte tat krishne saadhayed dhruvam”

whatever is the most desirous, dearest and considered the best in this world and in our ancient scriptures(Shaastraas), and particularly what delights our heart, acquired by a descent lawful means, an ownership of which not shared by anybody else and which pleases the our mind is the thing, should be offered to Shree Krishna in his worship. No troublesome things should be offered in worship to the Lord. The trouble things can be classified in three possible ways:

1. That which is considered as troublesome in general public.
2. That which may cause the trouble to the self and then
3. That which may cause trouble in our mind.

Therefore only non-troublesome things are to be offered in worship. Things like mangoes or grapes, easily available fruits etc are considered non-troublesome by general public. Sree Krishna in Vraja was very fond of milk ect. Anything that we earn or acquire morally and legally, where none has any claim, and if we have relished the idea to acquire it for long time, it delights our hearts, such things are to be offered in worship and not otherwise.

Thus if the food, ornaments, decoration and music are available without any tension, pain or discomfort then only these can be used for the sake of Krishna-worship, not otherwise. When these food (Bhog)/music (Raag)/ornaments (Sringar) are coming as an hurdle in the way of Krishna-worship with total dedication as explained by Shri Acharaya in His Granth SindhaatantMuktavali (Tanu-Vittajaa Sevaa) & Sindhaatrahsya (Sarva Samarpan) then such things are to be given up. That is why Lord says in Gita that "Patram, pushpam, phalam toyam yo me bhaktya prayachhati, tadaham bhaktyuphritamshnami prayataatmanah" means Whosoever offered to me with love, a leaf, a flower, a fruit, or even water, I appear in person before that devotee who has dedicated to me fully, and delightfully partake of that article offered by him with love". Thus Shree Krishna needs (Devotees') our love not material things. These material things are a mere outside representatives of our love towards him (Lord).

Question :37

What all things are used in Abhyag snana?

Answer :37

Mainly Pulel, Aanvara and Chandan

Question :38

what is the difference between performing "Mojaji seva and Swaroop seva"

Answer :38

There is no difference.

Question :39

What are the various types of Paagh?

Answer :39

Paags are divided in two types. 1. by its shape and 2. by its material. Chajjeddar, Khidaki, Gol etc. are the different shapes of Paag. And, Laheriya, Chundri, Chantana, Chapa, Chira, Chandan etc. are different materials of Paaga.

Question :40

How to Pusht Thakurji at home in the absence of Acharya? How to pust thakorji at home for mishri bhog ki seva? Tell me the mantras.

Answer :40

Just as scriptural Vidhis are suspended when its executor priest does not exist, similarly there remains no need to Pusht deity if there exist no Goswami Acharya. It is like a Gandarva Vivaha (love marriage). No course is prescribed in Pushti-Bhakti-Sampradaya like Mishri Bhog.

Question :41

What are the types of Shringar of whole year, means sone ke, piroji ke all that?

Answer :41

Shringars are offered according to the prevailing season and festival of which Pearl and Jadaau ornaments are the most common except in the season of Vasant. In that season, ornaments of gold and Minakari are offered. In Ushnakal ornaments of oyster shell, sandalwood and sandal powder are also offered.

Question :42

What are the major Shringar to be kept at the time of Shayan of Thakorji?

Answer :42

Paaga / Topi / Topa / Kulhe / Chira etc. on the Mastak of Shri Thakuraji. Small Lara of moti Tilak / Alakavali on forehead Nakavesar Small Karnaful Small Kanthi on neck Small Pahonchi of pearl on wrist Nupur if the deity is in standing posture (i.e. Thada Svarup) For exceptions and more information you should consult your Acharya

Question :43

What is koolel, chova, fargul?

Answer :43

Fulel = oil with the fragrance

Chova = substance with fragrance

Fargul = coverlet made of two layers of fabric with some soft substance as cotton between them and stitched.

Question :44

I m 16 and currently in canada. being away from india, doesnt make me loose my culture. i mean i m living in a multicultural environment, hence i have to adopt the habits, but i do follow pushti marg dharam. my grandma has "lala ni seva" and therefore we are stricly veggie. i hold brahmansabandh (thas the way u spell i believe) from shri balkrushnaji from surat, gujarat, and that we also have the regular padhramnis of jejes like dhruvin bava shri (baroda or bombay) and raju bava shri of kandivali. i try my best to pray standing in front of God, but it becomes only over da weekends since we have da daily programs. i say prayers at night when i go to bed - dhrada-e-na charan na na kero & jai shri valabh jai shri vithal. Jai shri krishna is the most essential thing that is said in my house. i just wanted to introduce the situation b4 i ask my question so it makes it easier to

put ones shoe in mine.what else could i do that cud make me a better vaishnav and a follower of pushti marg dharam?

Answer :44

You might have seen a signboard on roadside: Stop Watch Go. What does it intends to convey? Stop means: be free from all engagements so that you can think about anything else serious-mindedly. Watch means: ponder over yourself, the way you are going to proceed, result you meet, prepare yourself to proceed etc. And Go means: proceed (after considering above cautions only). People often neglect such indications in the haste of achieving privilege without having sense of responsibility that accompanies such prerogatives. This negligence falsifies the very purpose of the privilege. Similar is the position of hundreds and thousands of Vaishnavas across the world. They have achieved an invaluable privilege in the form of Diksha of Sharan & Brahmasambandha Mantras. However, they do not have even a little knowledge of the duties, which are to be exercised in order to avail such privilege. This is very unfortunate for disciple, Guru and Sampradaya as a whole. This is not the answer of your question. This is just for your knowledge about the prevailing condition. Answer of your question follows as under.

According to the principle of Pushti Sampradaya, Initiation of Brahmasambandha is a formal permission to the disciple to perform service of Shri Krishna from the side of Guru, whereas from the side of disciple, its a solemn personal commitment to dedicate oneself along with all his belongings in the service of Shri Krishna. Therefore, ideally, it is not sensible to obtain Brahmasambandha until one could not do justice to his duties. But, if somebody has all ready obtained Initiation and also wishes to fulfill his obligations that he promised before Guru to the God at the time of obtaining Initiation, similar to you, then following is the list of duties that Shri Vallabhacharya would give by following which one could become a better Vaishnav.

- 1.Recite Diksha-Mantras i.e. Sharan & Brahma-sambandha.
- 2.Recite the sacred writings such as Sodash-Grantha, Shri Sarvottama-Stotra, Shri Purusottama-Sahasranama-Stotra etc. of Shri Vallabhacharya and of other Acharyas of the sect.
- 3.Study deeply and/or revise all the above works from, preferably, ones own Guru or from any other learned Acharya or followers.
- 4.Study Shri Bhagavat-Purana, in order to attain comprehensive knowledge of Bhagavan Shri Krishna.
- 5.Study daily before you go to bad the literature regarding the life of the disciples of Shri Vallabhacharya and Shri Vitthalanathaji, known as "84 Vaishnava-Varta" and "252 Vaishnava-Varta".
- 6.Must stop all those practices at once such as worship of other gods and goddesses (Any-ashraya), keeping bad company (Dust-sanga) etc., which goes against the principles and the objects of Pushti-Marga.

(Unexceptionally, these are the life-time duties for the followers of the path of Resort and Devotion, both) And in addition to this, when your home is being blessed by the presence of Shri Krishna Himself then its no to ask, its to act. In the words of Shri Vallabhacharya: Just as parents, out of attachment to her, do not send their daughter to her husband, even though she is full-grown and the husband is displeased. So you must avoid that in the matter of your body, or your husband (Shri Krishna) will be displeased.

(Antah-karana-prabodha) Therefore, Shri Vallabhacharya says:

a.The devotee should worship the lord of Vraj at all times, with total love with every sentiment. For this alone is his rule of life; never and in no circumstance is there any other.

b.In this way, as is well known, the Lord himself will always do whatever deeds to be done, since He is all-powerful. Consequently, the devotee should be free from anxiety.

c.If devotee has, with his whole being, held the Lord of sacred Gokul in his heart, then tell me: what greater then that can be found by following worldly norms or even Vedic observances?

d.Therefore, the devotee must never stop remembering and worshipping with his whole being the feet of the Lord of Gokul. This is my belief.

This is all that has been preached by the very proclaimer of Pushti Sampraday. By pondering over them and your state, it is advisable for you to pay your attention more over first six steps at present. Side by side, do take part in the Seva under the guidance of your parents.

Question :45

Is it okay as per pushti-marg sewa rules if we offer all the BHOGS to Thakurji (Mangal, Shringar, Rajbhog,Uthapan and Shayan) in morning itself giving a short gap between them and make Thakurji sleep - PODHANE KI SEWA

Answer :45

The question, "How much time one should serve Lord Shri Krishna?" is answered by Shri Vallabhacharyaji as follows:

Giving indication of time duration for entire Seva, Shree AcharyaCharan says

· Krishna Seva Sadaa Kaaryaa Mansi Saa Paraa Mataa,

Chetastatpravanam Sevaa Tatsidhyai Tanu-Vittajaa .

(Sidhhaantmuktaavali 1/2)

· Sarvathaa Vrittihinasched ekam yaamam Harou nayet. (Sarvniryan Nibandh 232)

· Eka kaalam Dvikaalam Vaa Trikaalam Vaapi Pujayet. (Sarvaniryan Nibandh 237)

Question :46

what type of kirtan we should sing in adhik maas?what kind of nitya kirtan to be sing in adhik maas i.e.nitya or malhar?

Answer :46

Seasonal Nitya Kirtan & Kirtan according to Manoratha

Question :47

What are the major Shringar to be kept at the time of Shayan of Thakorji?

Answer :47

Paaga / Topi / Topa / Kulhe / Chira etc. on the Mastak of Shri Thakuraji.

Small Lara of moti Tilak / Alakavali on forehead Nakavesar Small Karnaful

Small Kanthi on neck Small Pahonchi of pearl on wrist Nupur if the deity is in standing posture (i.e. Thada Svarup) For exceptions and more information you should consult your Acharya.

TENETS

Question :1

Should we take dev-dravya, that is should we do manoraths in haveli and take Prasad?

Answer :1

No. One should never take prasaad of Deva-dravya. According to the principle of Samarpan, one should offer once own belongings in the service of once own Sri Thakurji. In the commentary of Siddhantamuktavali, Sri Vitthalanathji has categorically prohibited giving and receiving money or anything in favour of Sri Thakurji.

Question :2

What is end result of one having Asamarpit and another having Devdravya?

Answer :2

Consumption of Asamarpita results in Bahirmukhata. Moreover, it is a breach of our commitment that we made during Brahmasambandha initiation.

Devadravya means things or money belong to Deva / Deity / Sri Thakurji. Its a great sin to consume Devadravya. Sri Vallabhacharya says: Mero hve ke jo DEVADRavya khaaygo so patit hoyago.

Question :3

Whats the difference between Asamarpit / Samarpit / Prasadi?

Answer :3

Prasaadi = Whatever thing, belongs to whomsoever, that is offered to SriThakurji. E.g. we get eatables or anything from our fellow Vaishnav or Guru,which is offered to their respective Sri Thakurji, is called Prasaad. As it is offered to Sri Thakurji, it is Prasaad. However, it cannot be regarded as Samarpita Prasaad because neither the thing nor Sri Thakurji belongs to us.

Samarpit = Objects offered to Sri Thakurji whose Nivedan has been done during Brahmasambandha initiation i.e. things offered to Sri Thakurji that belongs to oneself.

Asamarpita = Unoffered belongings

Question :4

1. What is the meaning of Pushti in Pushtimarg. 2. Who is going to reply my questions.Is this charged.Is yes then what will be the charges to reply to my queries.

Answer :4

1. Pushti=Grace. 2. We do not charge anything to answer these questions. You may feel free to ask any questions related to Pushtimarg on our site.

Question :5

Aap sabhi ku 8,9,10,Sep. ke din ko "sukhadham" kandivali me ho rahe programme ki vadhai. Q. sanubhav ko matlab kya hai

Answer :5

Thank you very much for the vadhai. The seminar was accomplished successfully. Sanubhav means Divine Experience.

Question :6

1. What is " Shudhhadvait"?
2. What is "Shudhhadvait Brahmadvait"?

Answer :6

1. It is a name of the philosophical system advocated by Shri Vallabhacharya as an essence of all Hindu scriptures. It says that Brahma, the supreme reality, Himself has taken the form of universe for the divine play, Lila. Therefore, the plurality i.e. Dvaita which is found in the form of sentient object and insentient being in this universe is also Brahma. If we see the universe from the metaphysical viewpoint, everything is essentially Brahma. This is Shuddha-advaita.

2. There is no difference between Shudhhadvait & Shudhhadvait Brahmadvait. Brahmadvait also denotes : Everything is Brahman; Brahman is the supreme reality.

Question :7

As we know, we should not ask anything from THAKOOR so when we do the Veinanti to Thakoor , is that not one type of asking to him? So should we do Veinanti? Or we are not authorised even for Veinanti.

Answer :7

When it is said that we should not ask anything to Thakurji, it means, one should not ask anything for his own sake. Its main purpose is to keep apart Bhakti from worldly desires. Whereas, Veinanti is a humble request to our Lord to accept offerings submitted to Him. That too is not done directly. Veinanti is done via Sri Acharyaji, Sri Nandarayji, Sri Yashodaji etc

Question :8

why does BETIJI not giving Brahmadvait? when you make your pravachans 6th part?

Answer :8

In the work of Tattvartha-dipa-nibandha Shri Vallabhacharya has discussed the characteristics of the Guru of Pushti-bhakti-sampraday. He says:

Krshna-seva-param vikshya dambhadi-rahitam NARAM,
Shribhagavata-tattvajanam bhajed jijnasur-adarat

Meaning: - One should ascertain whether THE MAN who bestows initiation is devoted to the worship of Sri Krsna, whether he is void of vices like hypocrisy, desire, greed, false prestige etc, whether he knows the essence of Sri Bhagavatapurana. If he possesses these characteristics, he should be chosen as a guru.

Here, Sri Vallabhacharya has granted the right to bestow initiation of Pushti-bhakti-sampraday to his mail descents only.

Question :9

a)

What is Devlak? Pl. explain.

b)

Secondly, if a Vaishnav takes Prasad at the time of Manorath in Pushtimarg temple does he become Devlak?

Answer :9

a)

It is said in the scriptures:

Devarcanaparo yastu, Vittarhi vatsaratrayam;
Sa vai devalako nama, Havya-kavyesu garhitah.

Meaning: One who adopts worshipping as a source of income for his livelihood is called 'Devalaka'. And so, he is to be debarred from the performance of rites and ceremonies of sacrifice, oblation and offering after the dead etc.

Whosoever offers donations, gifts or food-stuff to such Devalaka, becomes a sinner. One should take a bath even if he is touched by such a Devalaka -this is what scriptures evidently say. In the commentary of the treatise, "Siddhantamuktavali Shripurusottamaji writes:

“One who practises the worship of the deity motivated by selfish designs to earn wealth and self-appraisal, is an imposter and "a filthy Devalaka”.

This statement implies that if any person asks for money or food-stuff or anything from others for his own deity or accepts them when offered by somebody else, he should be taken as an imposter, a filthy Devalaka. Hence, according to Shri Vallabhacharya, it is a heinous sin to perform the worship of ones own deity in order to earn money or fame. Bhagavan Himself is the true wealth of a devotee- by keeping such divine heartstring in ones heart, when one performs the worship of ones deity, it truly becomes devotion.

B.

As said earlier Devalak is one who adopts worshipping as a source of income for his livelihood is called. Similarly, by implication of this, it can be said that one who lives his life through Devadravya is also called Devalak. Taking Prasad of Devadravya from anywhere is an offence.

Question :10

Whether we should perform Ganesh-puja & Grahashanti at the time of marriage ceremony? Is it Anyashraya?

Answer :10

There are four types of Karma described in scriptures:

1. Nitya
2. Naimittika
3. Kamy and
4. Nishiddha.

Out of these Karmas, Ganesh-puja that is done at the time of marriage ceremony falls under the category of Naimittika Karma (conditional or incidental). According to the tenets of the sect, there is no Dosh in doing Ganesh Puja as a part of marriage ceremony. Similar is the case with Grahashanti. However, it should be noted that Grahashanti is necessary only when any Graha is Ashant, not otherwise.

Question :11

It is said that one should choose a Guru who has deep knowledge about all Siddhants of Shri Mahaprabhuji and also a strict follower. But in our Pushtimarg ones guru is who gives Bhramasambandh to a Jiv and while taking Bhramasambandh how one can judge. Also Jiv like us has no Samarthy to judge any BALAK (bawashri) for any purpose in our Marg.

Answer :11

Guru is the donator of the Mantra. Before receiving initiation, it is necessary for a disciple to ascertain whether the Guru holds scriptural qualification as well as the qualifications determined by the respective Sampradaya to bestow initiation.

The propounders of all Sampradayas prescribe rules for the good of their disciples in their religious works as to who are qualified and who are not qualified to bestow Mantra of their respective Sampradayas. For example, in his work 'Sarvanirnaya' of 'Tattvarthadipa-nibandha' Sri Vallabhacharya has discussed as to which qualifications his descendents should hold to bestow initiations of Surrender and Dedication. Those who wish to receive initiation should go through such religious works and test the eligibility of the guru. Enumerating qualifications of the Guru of Pusti-Bhakti-Sampradaya Sri Vallabhacharya says:

Krshna-seva-param vikshya dambhadi-rahitam naram,
Sribhagavata-tattvajnam bhajed jijnasur-adarat

Meaning: One should ascertain whether the man who bestows initiation is devoted to the service of Sri Krshna, whether he is void of vices like hypocrisy, greed, false prestige etc, whether he knows the essence of Bhagavat-purana. If he possesses these characteristics, he should be chosen as a Guru.

Four qualities of the bestower of Pusti-bhakti-sampradaya's initiation are enumerated in the above verse.

1. Krsnaseva-parayana (Devotedness to the service of Sri Krshna)
2. Dambhadi-rahita (void of hypocrisy etc.)
3. Bhagavata-tattvajna (knower of the essence of Bhagavat)
4. Naratva (Being a man).

In addition to the qualification determined by the Samprada^Caya there are certain common qualifications equally acceptable to any Sampradaya to test worth of a guru. For example: the disciple should ensure –

- (1) Whether the initiator possesses thorough knowledge of the doctrines of that Samprada^Cya.
- (2) Whether the initiator, who instructs people to follow doctrines of his Samprada^Cya, himself follows them sincerely!
- (3) Whether the initiator is alert enough to remove ignorance of his disciples!

These three are the minimum qualifications that are 'Must' for any initiator of any Samprada^Cya.

Now, if you ask, how can a poor Jiva verify qualifications of the Guru? Then I would like to ask you a counter question, why did Sri Vallabhacharya enumerate qualities of Pushtimargiya Guru and asked the disciple to verify them?

Question :12

My Question is frm where we can have Brahma Sambandh diksha and at what age.?

Answer :12

Your question is divided into two parts 1) From where can one have Brahma Sambhandh diksha and 2) At what age can one have a Brahsambhandh Diksha. 1) From where can one have Brahma Sambhandh Diksha ? In the Sampradaya, there are two rites generally performed, 'Sharanamantropdesh' and 'Aatmanivedan'. The first gives recognition as Vaishnav and second makes one 'Adhikari' (Eligibility) in the Seva Marg (Service of Lord Shri Krishna). The first initiation is given by a descendant of Vallabhacharya by repetition of the mantra 'Shree Krishnaha Sharanam Mama' in ears of the child and then putting the Tulsikanthi on his neck. The performance of the second initiation is also generally through a descendant of Vallabhacharya. Fourth son of Shri Vitthalnathji i.e.

Shri Gokulnathji says in his commentary on Siddhaantrahasya “Brahmasambhandhakaranam naama etanmaargiyaaachaaryadwaaraa Bhagavannivewdanam” means Brahmasambhandh is a nivedan to Lord Shri Krishna through t a descendant of Vallabhacharya. In both the initiations, age is not to be considered. It is an accepted belief in the Sampradaya that Vallabhacharya alone and after Him His two sons Shree Gopinathji and Shree Vittalnathji alone are the ‘Achaaryaas’. And all His descendants, however illustrious, have never claimed anything further than being recognized as ‘Grudwaar’. Thus the initiation is believed to be done by Vallabhacharya Himself through the instrumentality of His agnate descendants. The surrender is to Lord Shree Krishna in the first initiation, while the dedication is to Lord Shree Krishna in the second initiation. The dedication to Lord Shri Krishna alone and this can be done through Vallabhacharya alone, who is considered present (in spirit) at the initiation. His descendants are all ‘Guru-Dwaar’. Thus ‘Brahmsabandh’ referred to in the present work is to take a vow, in the presence of Acharya or his descendants, that whatever is comprised in ‘Aham’(Self conceit) and ‘Mama’(Mine) of one is dedicated to God Lord Shree Krishna, and that he is His ‘Daasa’(Servant/Slave). Shree Acharyaji also specifies the qualities of such Guru in ‘Sarvaniryam Nibandh’ as “Krishnaseva param vikshya dambhadi rahitam naram Shraa Bhagawat tatvagyam bhajet jigyasuradarat” means that a Guru who believes himself in divines of Lord’s devotional practice(Bhagatwat Seva) and follows Krishna Seva in his own dwelling place, with his own wealth, body, mind and family members without any objectives like desires, grid, honor, money, livelihood etc. and possesses the knowledge of the theme of Shree Bhagawat as explained by Sri Acharyaji in his own granthas ‘Nibandh’ and ‘Subodhini’ and does not make an instrument of livelihood or any other purpose to Srimda-Bhagavatkathaa even if at the time of fear of one’s life. -.Thus He should preache & follow the principle & practice of Sri Krishna Worship according to sayings of Sri Acharyaji, is the right person/Guru to follow respectfully by the devotee. Furthermore, Shree Acharyaji advises as “Tad-abhave swayam waapi moortim kritwaa hareh kwachit, paricharyam sadaa kuryate tatroopam tara cha sthitam” means if a Guru with above mentioned characteristics is not available them in today’s time, a devotee should establish ‘Gurudom’(Gurutava) in Shree Vallabhacharyaji himself and venture for Shree Krishna worship. In such a circumstances where descendants of Shree Vallabh does not possesses the above virtues, Shri Harirayji Mahaprabhu says that one should insist to take diksha only from those descendants of Shri Vallabh who preaches according to the principles of Shri Vallabhacharya only and whose mind has not been polluted due to bad company or any other worldly affairs. Here these preaching of Shri Vallabhacharyas only are considered like a Guru. Putting together these statements we can easily understand how the idea of Srimadacharya’s presence was always considered necessary at the time of initiation. Vallabh’s descendants even to this day initiate their pupils not in their own name and responsibility, but in the name and responsibility of Sri Vallabh. At what age can one have a Brahsambhandh Diksha. Age is not to be considered as a criteria for these two diksha i.e. Nam and Nivedan Diksha. The necessary qualification of the initiated is ‘Bhagavat-Kripa’, which can be inferred from one’s inclination towards the Bhagavan-Marg. Thus the ‘Kripa-yukta’ soul has to dedicate his everything to Lord Krishna through Srimad acharya, and proclaim himself as the ‘Daas’ of Krishna. As such all souls are the fraction of super spirit and so all of them are his natural follower, still all souls are not in

a position to offer devotion /service to Lord. Only those who are selected by him as divine souls, are able to follow a divine path, not all as explained in Bhagawat Geeta, by Lord as “Dvoubhutasargo Lokesmin daiv aasur evacha”. Amongst these divine souls, the selected ones by God in the path of devotion, only can offer devotional Sevaa. That is why Shree Achaarayaji states in ‘Pushti-Prawah-Maryaadaa’ as “Bhaktimaargasya Kathanaat Pushtirastiiti Nischaya” means From the scriptural teaching of the path of devotion which is not caused by desire for achieving any of the worldly rewards like money, fame, comforts or other-worldly rewards like heavenly pleasure but it is an unconditional love for God, then it is a certain that there is grace. Thus it established that Pushti Sect is different from other divine sect. Therefore we can say that any body can be admitted in to Pushti Sect but not everybody. Shree Acharyaji clarifies this aspect in ‘Sarvaniryana Nibhanadh’ as “Param atra na sarveshaam Phalmukhadhikaar, Kintu yeshu Bhagawat kripa, Kripaa Parigyaanam cha maargruchyaa Nishchiyate” means Why everybody is not following Pushti Bhakti Marg because those who are graced by God, only can perform Lord’s Bhakti/devotion. And the interest/liking in Pushti Bhakti marg in any soul, is the parameter to identify the grace showered on that soul by Lord. So without God’s grace, interest can not be developed in Pushti Bhakti Marg. In this path a person’s liking and his loyalty is judged by his outside appearance like dresses, languages, behavior etc. That means, anybody who is always found sporting Tilak, Tulsi necklace and wearing dress of Pushtibhakta, speaking only absolute refuge in Shree Krishna with total love and affection, singing the divine songs in private and in a company, having liking for Seva in privacy and behaves according to doctrines of Pushti Bhakti Marg, can be safely accepted as a person with liking in Pushti Bhakti path. So only that who has liking for Pushti Bhakti and wishes to serve Shree Krishna, should approach the right teacher of the sect and get himself initiated in the sect after taking two Dikshas (Nam and Nivedan) i.e. one to get admission (to surrender oneself to God) and second (to dedicate fully to God) to perform Krishna Seva. Thus after initiation one has to follow rules and regulations otherwise he is stripped off from the benefits/eligibility derived from these dikshas. Thus according to the tenets of Shree Vallabhacharyaji, if Guru gives these two dikshas to a person without checking his liking and preparedness, in terms of accepting Shree Krishna as his refuge and willingness to serve God as Shree Krishna in his own house with total dedication, then such an act destroys Guru himself as per a commentary of Shree Purushottamji on ‘Jalabhed’ Granth of Shree Acharyaji. On the same way, if a person takes these dikshas without faith on it in terms of taking refuge of Lord Krishna alone and serve God in his house, he is stripped off from all the benefits/eligibility derived from these dikshas.

TIRTH

Question :1

1.

- (a) Please give detailed info of all the Baithakaji in Saurashtra &
- (b) how to fill Zariji in baithakaji?

3.

- (a) What is the importance of Baithakji &
- (b) if we get to do nij-seva then how to do & what bhav should we have?

Answer :1

1/a

Following Baithakjis are situated in Saurashtra.

Morbi, Junagadh, Jamnagar, Veraval, Madhavpur, Bet-dwarka, Dwarka, Baradiya, Gopitalav, Gaga, Pindatarak, Mulgomta

1/2

Follow the instructions given by the local management. Normally following procedure is followed.

Take bath

Wear pure clothes (dry)

Take Charanamrut

Apply tilak (if applicable)

3/a

Baithakjis are the places where Mahaprabhu Sri Vallabhacharya stayed for long time in comparison with other places and did Parayan of Sri Bhagvat Puran. Some Baithakjis have historical importance like Baithakji of the birthplace of Acharyaji, Baithakjis in the residence of Acharyajis disciples etc.

3/a

Question is not understood.

VRAT – UPVAAS

Question :1

A.What is Aparigrah Vrat?

B. Can anyone or everyone do it?

Answer :1

a)Aparigraha means not to ask or accept anything from others. And Vrat means vow or determination.

b) b part of your question requires more clarification.

b. We hear very often people saying "Bhagvad iccha". I dont disagree withthe fact that it is HIS will that governs the world and things only happen if HE wanted to. However, in reality this term or thought is used more frequently when bad things are happening.

1.. What are the boundaries or defining line as to where and when shall we be using such terms?

1.. If something happens in your life, your brother takes all the property that you were also suppose to inherit, or something else where you have to fight for your position in the society or in the family: In that situation, is it appropriate to sit and just use the terms like above and think "jo apna nasib ma hot to prabhu avu thava j su kaam det?" or is it even appropriate to think that " fighting for your rights is not appropriate because look whose sevak we are we shall not be fighting in the society since we know that HE lets all this happen". I kind of think, it is always something to be proud of about the fact that we are Shri Mahaprabhujis sevaks and that we do strongly believe from the Granth like Vivekdhairiyashray where Prabhus Ichha is what drives everything. However, I personally think that sitting in a chair and taking help of such quotes and not even standing up for ones own self is definitely an action of coward. How can we draw a line here between running away and showing overwhelming dinta ! Is it even appropriate to do so? We have to discuss this question in the light of the treatise Vivek-Dhairya-Ashraya of Shri Vallabhacharya. Before switching over to the main topic we should keep in mind that according to Shri Vallabhacharya, ultimate goal of the life of Pushti Jiva is the service of Shri Krishna. Viveka (wisdom) according to Shri Vallabhacharya means: realization of the fact that Shri Krishna will do everything according to his own wish. There is nothing special in this statement. Any religious minded person would accept this. Sentiment of a devotee regards God or the wish of God as the prime cause behind every event that takes place in his life. His devout sentiment reflects in the words like "Bhagavad Iccha" and so on. There is nothing wrong in it. However, if excessive reliance or use of this belief creates hindrance in Krishna Seva itself then Shri Vallabhacharya reminds to renounce Abhiman, Hatha & Agraha. Why so? Because, again, ultimate goal of the life of Pushti Jiva is the service of Shri Krishna and not to promote Dinata. To be more precise, Viveka, Dinata, Dhairya, (to certain extent even) Ashraya or anything is for Seva. Therefore, Krishna Seva must not be sacrificed for such Dinata etc provided one could protect Krishna Seva properly. Shri Vallabhacharyas preaching of "Dharma-adharma-agra-darshanam" (prime consideration of right and wrong) should be remembered here. The examples that have been cited in your question are not clear. It is difficult to comment on them. Because, one who firmly believes that by their nature wealth, social contacts, business etc are harmful in the devout life and, therefore, ignores any monitory,

familial, social, political or business lose and does not strive to compensate that lose by relying on Bagavad Iccha then there is nothing wrong in his part. But if someone is not reached to such stage and any such lose or ignoring such lose causes disturbance in concentrating once mind in Krishna Seva then ShriVallabhacharya, by considering prominence of Krishna Seva in mind, would not like to advices him to not to do anything. Rather Shri Vallabhacharya would advice him to do all that can help him in re-concentrating his mind in Krishna Seva.